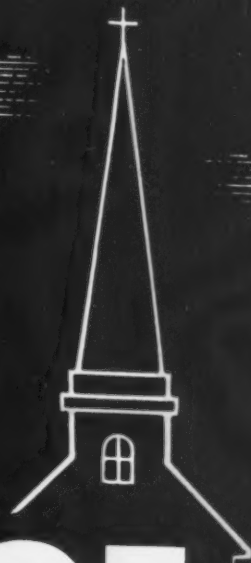


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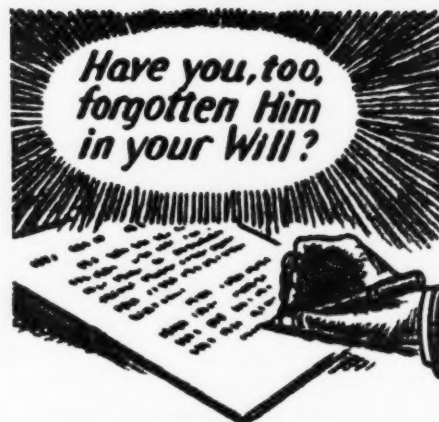
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Walter M. Montañó, Editor

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1958

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NICODEMUS WALKS AGAIN BY NIGHT

REMEMBER THE STORY OF NICODEMUS, the man who came to Jesus by night? He was a Jewish leader, a man of learning, wealth and station. Yet he was afraid, afraid of what would happen if his interest or faith in Jesus should become known among his fellow citizens.

Today thousands of poor and humble Jews come to hear the message of Christ. Many do so with fear in their hearts, for the darkness of intolerance and persecution is increasing around us.

These people who walk by night need a living faith, a sustaining hope and a love which only our Saviour can give them. They also need our encouragement, our prayers and a brotherly hand reaching out to them in compassion. Unless we help them they will stumble in the dark and vanish because nobody cared for their souls.

What we are saying is not just words, but stark reality. The truth is more grim than what we dare say. One of our workers referring to the situation writes:

"My heart aches tremendously and I have the feeling that some day it is going to burst and deliver me from the agony and the pain for these secret underground believers, who are in the furnace of fear and of a hate without cause."

We who live in the light of our Lord and in the daytime of freedom, we who are much favored, owe a sacred debt to our harassed and fear-stricken brethren and to their children.

The Friends of Israel Missionary and Relief Society through a consecrated team of workers proclaims Christ and shows in every possible way personal and practical love. This ministry extends to Israel and India, to Western Europe and across the American continent. It reaches behind the Iron Curtain and brings help and life to the afflicted Jewish believers.

The Lord has need of you, Christian friend. These people have need of you, of your prayers, your help and your encouragement. Help us forge a living link between our Saviour's love, the compassion in your own heart, and their helplessness.

Sample copy of *Israel My Glory*, outstanding missionary publication, sent free to all who love the Lord and His Cause.

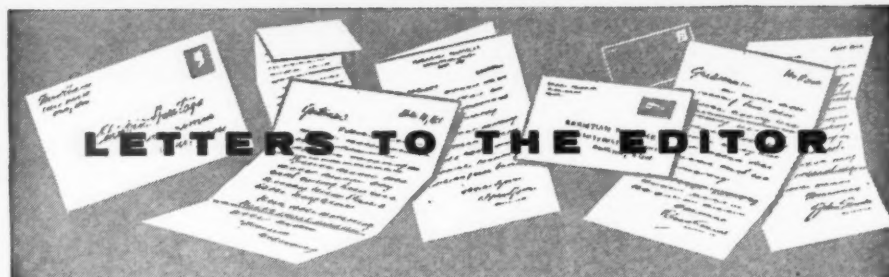
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Dear Friends of Israel:
I am sending enclosed for your ministry \$_____
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RATIO 5 TO 1

I enjoy the magazine so much although it frightens me. Do you know how many Catholics are converted in twelve months in the U. S. A.?

C.S., D.C.

ANOTHER CONVERT

As a former Catholic I have been reading your magazines (given to me by our Christian friends) and find the material is most interesting and enlightening. I am enclosing \$2.00 for a year's subscription, and for books.

A.H., Nebraska

FROM COVER TO COVER

I have been a subscriber to your magazine, the *CHRISTIAN HERITAGE*, for the past several years and read it enthusiastically from cover to cover. I would like to take this opportunity to commend you for the fine articles you write. All the articles are very interesting and informative. I like the section "Question Mark" especially well.

C.L.H., Ind.

UNIQUE MINISTRY

The trends in our own free country underscore the need for such a unique ministry as that of Christ's Mission. The Gospel is the real need, not only in our own land but throughout the world. We pray for your work.

S.F.B., Ill.

KEEP AMERICA CHRISTIAN

God bless you and your work to keep America Christian.

Mrs. R.S., Calif.

GLAD FOR NEW NAME

I am so glad you changed the name of your magazine to *CHRISTIAN HERITAGE*. In Catholic Boston the other one wasn't so good, and not having the name on the cover is excellent too.

F.B., Mass.

FOR THOSE IN DARKNESS

How glad I am to be able to send a gift just now. My money is scarce, but I will do this much and trust the Lord will provide more. I am so thankful for all the work you people do to save those in darkness.

Mrs. J.W.G., Ill.

PROTESTANT CRUSADE

I am enclosing my check in the amount designated as my donation to the Protestant Crusade of Christ's Mission to help promote their good organization.

B.A.M., Wis.

Enclosed is a check to help in the Protestant Crusade, the cause for freedom and truth.

Mrs. P.C.H., Mass.

Enclosed please find a postal order in reply to your request for aid for a Protestant Crusade.

C.M.M., Canada

Here go my new shoes. Wish I could do more.

M.G., Mich

I wish to enclose a gift to help in your Protestant Crusade. In our city there is evidence on every hand that Catholics are gaining in power. Most Protestants are still asleep to it.

A.D., Ind.

FROM ONE WHO KNOWS

Enclosed is my check to be used for the general work. I know what Catholics are taught and the fear they have regarding disobedience to their priest. I wish you Godspeed in your work.

Mrs. B.B., Pa.

BURDEN FOR SOULS

Enclosed find a check for use where most needed. We pray many souls will be led to our Saviour.

C.S., N. Y.

FAITHFUL FRIEND

I am sending a gift for your good work. I find the magazine *CHRISTIAN HERITAGE* very interesting.

C.C.S., Ohio

THE ROMAN WEDGE

We know of your work, and right now we see another wedge in the political situation. We know that "Pat" Brown, the Democrat for governor of California, is a Catholic . . . thus not a man for the high office of this state. May this gift help Catholics find Jesus Christ as Saviour and Lord.

Mr. and Mrs. R.G., Calif.

CHRISTIAN HERITAGE



IS THERE A CHRISTMAS IN ISRAEL?

With Jews still looking for their Messiah you might ask: "Is there a Christmas in Israel?"

This little orphan along with other children are needy in Israel. All their lives all they have known has been suffering.

Some of the Yemenite Jews in their great exodus to Israel were so undernourished they could hardly hold food. They were numb from weeks of terror and hope.

A child of 12 weighed what a youngster of four should weigh. This is one of the many reasons we are ministering in Israel. God has led us to help these little children. We believe they are the future missionaries or Christian witnesses in Israel.

Is there a Christmas in Israel? There can be—with your help! Hebrew Christians are still suffering discrimination. Their children become targets of ridicule.

Your heart will be rejoicing if at this blessed Christmas season you help relieve distress and give a little happiness to needy, hungry Hebrew Christians in Israel and in Europe. Remember especially the little children and the aged Hebrew Christians whom we support in Homes.



Jacob Peltz

Reverend
Jacob Peltz,
Ph.B., B.D.,
Secretary

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Mrs. H.H., N. Y.

My check is enclosed for the support of your work. I do appreciate what you are doing to help maintain our freedoms and for the priests who have learned to know the Lord.

G.L., Wash.

REMEMBERED IN PRAYER

Please find enclosed a check to use where most needed. I want to tell you that your work is a subject of our prayers.

E.R.H., Mass.

PRESERVING FREEDOM

Yes, my freedom is precious, and I'm glad to help preserve it in every possible way. I have so many dear Catholic friends about whom I am concerned and for whom I pray!

L.Y.V., N. J.

ENTHUSIASTICALLY RECEIVED

As suggested in your letter, we should like to have sent to us twenty-five copies of CHRISTIAN HERITAGE for one year on a subscription basis. We were very much gratified to find that our people enthusiastically bought the magazine when we offered it to them two months ago and are interested in the work that you are doing. Trusting that this additional circulation will be used of the Lord.

Rev. D.T.S., Mont.

SAVED TO SERVE

I like your magazine very much, and I am sure you are doing a great work for the Lord. May many more be awakened. We do not have much to give but want to do a little. My husband, who is 83 years of age . . . has been in poor health the last twenty-five years. God has been good to us. People call him the walking miracle, and nothing but the hand of God has raised him up several times and spared his life. He has given out 160,000 gospel tracts the past few years.

Enclosed is a gift for your work.

Mrs. C.R.A., Kans.

APATHETIC AMERICANS

I am enclosing a gift to be used in support of your cause. I deeply regret that I cannot give more. I am always grieved when your letters come asking for aid when I cannot give it. No one understands more fully than I the growing menace of Roman Catholicism in America or realizes more clearly the gigantic effort you are making to awaken an apathetic people to this menace.

E.H., Md.

THE LONELY SHEPHERD

"The other day I met a shepherd on a mountain slope to whom I offered some tracts, saying, 'You who live in such a lonely place—if you accept Jesus Christ, you will be happy forever.' As he poured out to me all his bitter sorrows, I told him that the Word of God is the only medicine that can cure the wounds of the heart.

"Next day I went to give him a New Testament, for which he was very grateful. He said that he and some other shepherds had read the tracts I gave him and that it was the first time in their lives they had heard of salvation through Christ. I asked him whether he realized that he was a sinner, and he said that he did. 'Do you know why Jesus came to this world and died?' I continued. 'To cleanse us from sin,' he answered. 'Then why don't you go to Him to save you?' I asked. As I talked on, he became more and more thoughtful. 'Yes, I want to be saved,' were his last words that evening."

Thus Gregory, a student at our Macedonian Bible Institute who knows what it is to suffer persecution for the cause of Christ, tells of his encounter with a seeking soul. The school which he attends is unique in Greece. It was founded to train young men and women for full-time Christian service and to do missionary work while they are still in training. Even more important than our many-sided relief program is the preparation of young Greeks to reach their own people with the Gospel. How would you like to help fit a young man or woman for the Lord's service in Greece? If you would be interested in a full (\$25 a month) or part scholarship, we will be glad to send you the picture and testimony of the one you are helping. Also you will have the thrill of personal correspondence. Just write to the American Mission to Greeks, Inc., Rev. Spiros Zodiates, General Secretary, Dept. C, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

EDITORIAL

Walter M. Montaña



The Name Above All Names

*"Young men and maidens, old men and children,
praise the Name of the Lord: for his Name only is
excellent, and his praise above heaven and earth."*

—THE BOOK OF COMMON PRAYER

THE WORLD remembers well the sesquipedalian names of Nebuchadnezzar, Alexander, Charlemagne, Napoleon, and the imperious titles of Caesar, the Kaiser, Il Duce, der Fuehrer. Such names connote a lust for power, conquest, and dominion. Some have earned our scorn, some pity, some terror, some repugnance.

The world remembers, too, Herod and Nero for their cruelty, Judas and Pilate for their betrayal, Machiavelli and Loyola for their political cunning and intrigue.

Fortunately, the world also remembers the names of such titans among men as Milton and Shakespeare, Mozart and Beethoven, Michelangelo and Rembrandt, who gave expression to the universal strivings of the human spirit and created new worlds of enjoyment in the realm of the senses and emotions.

The world remembers, too, Luther and Knox for their fearless devotion to the cause of truth, Washington and Lincoln for their love of country, Pasteur and Jonas Salk for their alleviation of human misery.

But of all names ancient and modern, ageless and matchless, one stands supreme in the history of this world and the annals of eternity. One alone represents the superlative expression of love to man and concern for his needs, because it embodies the love of the Creator for His creatures. That name, which is above all names, is JESUS.

Two thousand years ago the angel of the Lord gave the instruction, "Thou shalt call His name Jesus: for He shall save His people from their sins." (Matt. 1:21)

For He shall save . . . His people . . . from their sins . . .

How admirable! How infinitely beyond all human dreams or devisings! What poet, what artist, what musician, what humanitarian, though he give the spirit wings, can also loose the chains that hold us fast to earth? Only God could send a Saviour to

set men free.

Listen to the message of the angel: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:11)

And hear the testimony of devout Simeon: "For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." (Luke 2:30-32)

And meditate on the words of the prophet Isaiah: "For unto us a child is born, unto us a son is given . . . and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Is. 9:6)

And consider the marvelous prophecy whose fulfillment is recorded by Matthew: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." (Matt. 1:23)

The Emmanuel of the Gospels is the Emmanuel of modern times . . . *God with us*, now and forever, here and elsewhere, at whatever time and in whatever place man feels his puny worth and giant need. There is neither past nor future in this name: only an eternal present, God incarnate, given to the human race "to seek and to save that which was lost" (Luke 19:10), to redeem a rebellious creation that, like a wilful child, had wandered from the safety and security of home to dally with the world, the flesh, and the devil, only to become hopelessly ensnared, disillusioned, and lost.

In all the literature of triumphant love there is no story to equal the parable of the prodigal son, which is in truth the parable of the forgiving father. What an eloquent expression of God's love for mankind, a love that, unexpressed, would have left man only the husks of life and, ultimately, the wages of sin, which is death.

To find in Christ nothing more than a great man, to ignore His divine personality as "God with us," to forget His power to save, is to renounce Christianity and repudiate man's greatest hope—God's greatest gift. No mirage could be more deceptive than the phantom of a human saviour. Only the miracle of "God with us," of Deity in human flesh, could suffice to lift man out of the stream of eternal condemnation. Only the miracle embodied in the priceless name JESUS could suffice to save.

In the diary of Amiel was found the following paragraph as he wrote it in August 15, 1871:

"I have read again for the second time the *Life of Jesus* by Renan in the sixteenth popular edition. The most characteristic thing is that sin does not play any role in the book of Renan. If there is anything that explains the success of the gospel it is the fact that it brings liberty to men, liberty from sin, in a word, salvation. Man can speak of religion but not go to the true center of the subject. Renan lacks moral seriousness and confuses nobility of character with sanctity. This white marble that represents Christ is not the Christ that inspires the martyrs and has dried so many tears."

Sin made it imperative for Christ to be born into the human race and to die, and only through

an understanding of the magnitude and power of sin can one appreciate the magnitude and power of God's grace and His love. A person who refuses to acknowledge this extraordinary power and recognize in Christ the only hope of survival in a world plunging to eternal ruin is like a man scorning a lifeline when he is drowning or despising the medicine that can save his life.

"They that are whole," said Christ, "have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." (Mark 2:17)

For this He came to Bethlehem. For this He ascended Calvary's hill. No other events in history can match the significance and sublimity embodied in these two events.

Lord Cairns was one of Great Britain's most outstanding prime ministers, and it has been said of him that he was the greatest lawyer ever to occupy that high position. This man was a sincere disciple of Christ, and his most intimate desire was to make everyone know that the happiness that resided in him came from knowing Christ.

In a speech he delivered to the workers of Great Britain he said:

"If I could take you to my house, you would think that I have a luxurious mansion and an abundance of food at my table, and you would say that with all that I have I must be a happy man. In reality I am a very happy man. But my happiness does not come from the commodity of my house or the abundance of food on my table.

"My happiness emanates from another fountain. Every day I get up with the security that God loves me and takes care of me. He has forgiven me all my sins, for the love of Christ. Thus I can contemplate the future without the slightest fear. His Holy Spirit reveals to me that all this happiness is

only the beginning of a greater joy that will remain for all eternity.

"What is more valuable in my life is what I can share with all of you, for it is within the reach of all of you, and this is the joy of salvation. My most fervent desire is that Christ may reveal Himself to you as the One who can satisfy every desire of your hungry hearts."

This is the Christ that was born two thousand years ago, and this is the Christ who today is anxious to give happiness to every heart and value to every life. This is the Christ who offers salvation as a free gift, not only at Christmas time but all through the year.

This is the Christ of whom the angels sang, whose glory is "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. 1:21) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11)

May Christmas this season be not just another holiday, but a time of meditation on the marvelous "name which is above every name," and may it mean a new reverberation of life, a new fire of consecration, a new vision, a new dedication to the Saviour who has called us out of bondage and who has given Himself to be, now and forever, "God with us."

The Pope's "Agonizing Death"

FROM SOME of the news agencies has come a description of the "agonizing death of Pope Pius XII." His physician, Dr. Galeazzi-Lisi, has described this "agonizing death" as being accompanied by fear and insecurity regarding the future.

This reminds the writer of the sad, unexpected experience he encountered years ago as a Dominican monk. Just two years after my entrance into the Dominican Order, Pope Benedict XV died, and the description of his death was quite similar to that of Pius XII. The first obligation of the entire Roman Catholic Church was to pray for the poor soul of the Pope, just as they have done in the case of Pius XII.

One can feel only a sense of pity for the last end of such a man. How is it possible that the ecclesiastical demigod who had the keys of heaven and earth is unable to use these keys to gain entrance into his own eternal salvation? What a pathetic ending for a man who has devoted his life to religion; who has directed, as they say, "the barque of St. Peter"; who has been infallible; who has elevated the Virgin Mary to a state that no

other pope had dared to imagine.

At the end of his life he dies in fear and agony, not knowing what the future holds in store for him. All the pomp and ceremony, all the masterfully devised rituals in his honor may impress the people, especially Roman Catholics, but they cannot gain him one inch of heaven. And of what use is the elaborate embalming process which is to preserve his mortal remains for many years to come? How long will his person be remembered?

And what about his soul and his eternal destiny? What Roman Catholic knows where this Pope is right now? The doctrine of the Roman Church establishes that anyone who can say "I am saved" at any time in his life commits a mortal sin.

INFALLIBLE WORDS OF CHRIST

In contrast to this description of the Pope's passing are the solemn words of Scripture from the lips of the Saviour, an infallible manifesto addressed to anyone who follows Him: "Verily, verily, I say unto you, He that believeth on Me

hath everlasting life." (John 6:47)

Who can argue against this infallible and eternal utterance of the Lord Jesus Christ? Yet human beings are more prone to heed human lucubrations and doubts than trust in the simplicity of this eternal promise.

If Pope Pius XII had had the courage to express faith in the only One who died for our sins; if he had realized that there is only one Mediator between man and God; if he had accepted the fact that Christ's death invalidated any other sacrifices and that once for all He died for the sins of the world—then Pope Pius XII would not have faced a death of fear and desperation, an "agonizing death." Instead, he would have been able to say: "I know Whom I have believed . . ." (II Tim. 1:12)

Rome and "Freedom's Holy Light"

THERE IS NO LONGER a vast difference between the attitudes and actions of the Roman Catholic Church in countries where she has been dominant for centuries and the aggressiveness of her priests and prelates in the United States of America. Freedom of worship, long cherished by the American people as one of their inalienable rights, has been shamefully jeopardized by the Roman Catholic Church, which traditionally has had little regard for the individual conscience in such matters. The intolerant and fanatical methods employed by the Roman Church in opposition to Protestant ministers and congregations are such that we can no longer remain silent.

One case in point is the incident that took place in Battle Creek, Michigan, as recently as July 31 of this year, at which time O. C. Lambert was scheduled to speak in the Church of Christ. Ten minutes after the service started it had to be dismissed because of the confusion caused by the misbehavior of three priests and thirty or forty of their co-workers.

Despite the fact that one of the men present at the meeting was a member of the Battle Creek police force, he did nothing to stop the confusion. Township police were called, but they acted helpless, explaining that they "didn't know of anything to do."

Most of the denominations with churches in Battle Creek were represented at this meeting because their members were invited to be present—including the Catholics. One of the priests entered carrying a lighted cigarette and sat in the front row. During the sermon he arose and walked to the back of the church, put out his cigarette and returned to his seat in the front. It is reported that probably some of the priests and their followers had been drinking before the service. They mumbled and shouted in the church and even went so far as to challenge the personal integrity of the speaker. All this in a church where they were guests!

This indeed presents to the Roman Catholic reader a most challenging invitation. If the Pope cannot save himself, if all the prayers, masses and responses cannot help his departed soul, where will Roman Catholics find solace and the assurance of salvation? There is only one answer. Christ said: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

The only message to proclaim is that Christ is our Saviour. Our earnest, heartfelt invitation to all Roman Catholics is this: Come back to the simple gospel of Christ; accept the purity of the message; embrace the Word of God. Trust in the one and only Saviour, the only Hope of the world, Christ Jesus, and you will be saved, *now*.

Mr. Lambert, unable to stop the confusion, was forced to dismiss the meeting.

Arrangements for services on the next two evenings, August 1 and 2, were co-ordinated with the Michigan State Police. Only under those circumstances was Mr. Lambert able to deliver an uninterrupted speech.

SHAME AND OUTRAGE

No part of this "dirty" story was carried by the local press. There is a radio program in that city called "Sound Off" that transmitted the facts to its listeners because irate constituents gave them the facts. They have since barred religious issues from their agenda of topics, presumably because of pressure.

We have heard comments of protest from many who attended this meeting. Mr. Leamon Flatt reports this incident in a pamphlet as follows:

"I furnish you with one example of those who are alert and concerned with this ebony cloud of Roman Catholicism hovering over America (and the world). The Seventh-day Adventists are broadcasting throughout their represented areas the story of the uncouth Battle Creek incident. They can well spread it, since one of their ministers was present to hear Brother Lambert but heard largely a conglomeration of embittered shouts. Even though we do not agree religiously, they, as a neutral third party, are expressly awake to those in shameful fault."

As Protestants in a nation founded on Protestant principles, shall we allow these abuses to go unchecked? Shall we refuse to raise our voices for fear of being called bigots? Or shall we take action? It has been well stated by Henry F. Amiel that "truth is not only violated by falsehood; it may be equally outraged by silence."

Benedictus

Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the
world began:

That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercy promised to our fathers, and to remember his holy covenant;

The oath which he sware to our father Abraham,

That he would grant unto us, that we being delivered out of the hand of our
enemies might serve him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go
before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people by the remission of their sins,

Through the tender mercy of our God; whereby the dayspring from on high
hath visited us,

To give light to them that sit in darkness and in the shadow of death, to
guide our feet into the way of peace.

—Luke 1:68-79, King James Version

Upon the death of one pope and the coronation of his successor, the papal tiara, ancient symbol of power and authority, passes from one brow to another. But do you know where this unique symbol had its origin? Do you know what it represents?

THE PAPAL TIARA

by Clyde Dale Vineyard

THE Roman Catholic tiara, the resplendent crown of the supreme pontiff, is a magnificent and costly vestment. Beehive-shaped and standing about fourteen inches high, heavily padded and lined with white silk, it is ornately adorned with jewels, precious stones and pearls.

The groundwork is an exquisite silver netting encircled with three royal diadems which give it the significant name *triregnum*. These gracefully encircling diadems are broad gold bands bordered on each edge with a row of pearls and set with precious stones—the amethyst, the garnet, the emerald, the sapphire, the ruby, and the topaz.

At the base of the tiara are attached two unusual pendants, thirteen inches in length, tapering from three and one half inches in width at the lower end to two and one half inches at the upper extremity, where they are fastened to the crown two and a half inches apart. These pendants of the purest linen stiffened with buckram are beautifully stitched with velvet thread and add much to the over-all impression of pomposity. Executed in the finest needlework is the coat of arms of the pope's family. Climaxing all this regal splendor, at the pinnacle of this bejeweled tiara, gleams a small cross with transparent Roman diamonds.

The historians of the ancient world record that a crown similar to the papal tiara was worn by the royal family of the Achae-

menid Persian dynasty, Magi priests, and army generals. They described it in elaborate detail and said it was used only by those of influence and power. This cap aroused much interest in the minds of these writers, and certain Greek historians record that Alexander the Great, the Greek priests, and leaders of the Greek senate wore a *Camelaucum*. This *Camelaucum*, they state, was a covering for the head. It had two pendants and was called by the Greeks and Romans the tiara.

SYMBOL ADOPTED, ADAPTED

The tiara was transferred from Greece to Constantinople in the fourth century B.C., where it was adopted by the emperors of the Alexandrian empire. Simultaneously it was used by the Roman emperors, who willed it eight centuries later to the bishops of the Christian Church of Rome.

Upon adoption by the Roman popes in the fourth century A.D., the tiara, officially known as the *Camelaucum*, underwent a process of evolution and development. It retained its original shape and structure, but under the hands of the popes it became more ornate and elaborate. Prior to this time, it was a simple headpiece completely lacking in diadems and ornaments.

Boniface VIII adorned his crown with so many costly jewels that the total weight was approximately six pounds. It was orna-

mented with twenty-four rubies, twenty-five large pearls, one hundred small pearls, four golden roses, seventeen cats'-eyes, eight rosettes with forty-three pearls and numerous golden blades.

Paul II commissioned Ghiberti to make an elaborate bejeweled *triregnum* costing more than one billion six hundred fifty million dollars. It was constructed of cloth of gold, mounted on a stiff foundation, and the three golden crowns, highly decorated in goldsmith's work, were set with numerous jewels and pearls. It had a white coif beneath for the head, and two pendants of fur hung down as a covering for the neck.

The popes of the succeeding years copied the style of the tiara of Paul II and adopted this *triregnum* for all ceremonial occasions, and since that time it has received no change worthy of note. The present tiara has been in use since 1836, and has been worn by Pius IX, Leo XIII, Pius X, Pius XI, and Pius XII. This is the official tiara with which the popes are crowned and which they wear on all great occasions of the Roman Church.

DUAL NATURE

Besides adding lavish ornamentation to the tiara, the popes made it significant of their temporal authority, and made their miter symbolic of their spiritual rule. Constantine the Great is supposed to have said that the tiara represented his authority,

that is to say, temporal authority, and he bestowed it upon Pope Sylvester with that idea still in mind.

The tiara continued to symbolize temporal authority until the time of the Crusades, at which time it was considered necessary to have it symbolize the spiritual nature of the Roman Church. This brilliant political move convinced many kings and emperors of the sincerity of the popes, and the Church gained assistance and influence in its war against the Turks.

Under the reign of Paul II, the tiara reverted back to its previous nature and represented the militant and political nature of the Roman Catholic Church. Henceforth the tiara remained a sign of sovereign power and has been worn by all succeeding popes at their coronation, councils and processions of non-liturgical solemnity.

RULER OF THE WORLD

When the triple crown is placed upon the head of the pope at his coronation, the second cardinal deacon in the loggia of St. Peter's Church recites the following words: "Receive the tiara crowned with three crowns, and know that thou art father of princes and kings, ruler of the world, vicar of our Saviour Jesus Christ."

Concerning the time for wearing of the tiara, Pope Innocent III, speaking of the coronation of the pope and church services, says: "For a Sign of Spiritual power He bestowed on me a miter; for a sign of temporal power He gave me a crown (corona); a miter for the priesthood, a crown for the kingdom, appointing me Vicar of Him who, both in His garment and on His thigh, had written: 'King of kings, and Lord of lords,' a priest according to the order of Melchisedec." (*Glossary of Ecclesiastical Ornament and Costume*, by Augustus W. Pugin, p. 173.)

This same pope, speaking of the tiara worn by St. Sylvester, says: "The Roman Pontiff uses the tiara (*triregnum*) as a sign of empire, but the miter as a sign of his pontifical powers; but the miter he uses always and every-

where; but the crown neither in all places nor at all times." (Pugin, *loc. cit.*)

HIGHEST PRIEST

On assuming the tiara, a newly crowned pope also assumes titles and appellations denoting his sovereignty and temporal authority. The most noteworthy of these are *Papa*, *Summus Pontifex*, *Pontifex Maximus*, *Servus Servorum Dei*. The title *Papa* was at one time used to designate all the bishops and priests of the entire Christian Church. The Western Church restricted its use to its bishops, but Gregory VII finally decreed that it should be confined to the Roman popes.

The title *Summus Pontifex* (High Priest) was first used of a bishop of a notable see in relation to those of lesser importance. Hilary of Arles was so called, and Pope Nicholas I was termed *summus pontifex et universalis papa*, and was given all the rights and privileges pertaining to the title.

The term *Pontifex Maximus* (Highest Priest), as regards its application to the pope, "was further a reminiscence of the dignity attached to the title of pagan Rome." Tertullian used it in referring to the Sovereign Pontiff. In the *Catholic Encyclopedia* there is a life-size photograph of

appear in documents which have been proven spurious but which were used to build up the papacy as it is today. The first use of the title appears in the *Donation of Constantine*, a document drawn up by clerics of the Roman Church of about the eighth century and used for many centuries in establishing and maintaining the pope's temporal supremacy. In this document, among other things, is this statement:

"We . . . together with our satraps, and the whole senate and my nobles, and also all the people subject to the government of the glorious Rome . . . consider it advisable, that as the Blessed Peter is seen to have been constituted *Vicar of the Son of God* on earth, so the Pontiffs who are the representatives of that same Chief of Apostles, should obtain from us and our empire a supremacy greater than the clemency of our earthly imperial serenity is seen to have conceded to it, choosing that the same Chief of the Apostles and his vicars be our constant intercessors with God."

Pope Leo IX also made use of the same *Donation* and referred to the title *Vicarius Filii Dei* in his letter to Michael Caerularius, Patriarch of Constantinople in 1054. Leo IX incorporated the *Donation* in his letter and used it



Pius IX under which is his name and the title *Pontifex Maximus*.

VICAR OF THE SON OF GOD

Numerous other titles, not necessarily inscribed on his crown, are assumed by the pope, among them *Vicarius Filii Dei*. While it is true that the title *Vicarius Filii Dei* is not found in the accepted authoritative literature of the Roman Church, it does

as authority in supporting his claims to temporal authority. Cardinal Manning used the title when he said: "It was dignified obedience to bow to the *Vicar of the Son of God*, and to remit the arbitration of their griefs to one whom all will consent to obey."

KING OVER ALL

While there is no proof that the

(Continued on page 14)

Mischief via Manila

*"The king by judgment establisheth the land:
but he that receiveth gifts overthroweth it."
(Proverbs 29:4)*

JUST BEFORE the 85th Congress adjourned, a bill was passed appropriating more than \$3,000,000 in funds held by the U. S. Government for payment to church institutions (most of them Roman Catholic) in the Philippines. Since the awards had already been made, the bill had no trouble getting Congressional approval and the Presidential signature, but it served to remind the American public of a grievous flow of funds which has stretched out for almost a decade.

In May 1950 the War Claims Commission in Washington issued a news release which was sent to church editors, religious publications and mission boards. It noted briefly that "religious groups rendered invaluable service in the Philippines during the war, ministering to the physical and spiritual needs of military personnel and American civilian internees. For that reason the Congress expressly authorized war claims payments to such organizations or religious orders."

In the same release the Commission invited qualified religious organizations to file their claims under Section 7 of the War Claims Act of 1948. For several years after that the matter got little public attention, but funds were quietly flowing to Philippine religious institutions. The matter again came into the spotlight two years ago when an additional \$8,000,000 was made available to the Philippine institutions. It is not very well

known, however, that awards now total about \$30,000,000 in all. And it all started with one short paragraph which was included in the Act of 1948.

AGGRESSIVE PROGRAM

Without the pressure which was exerted by the Roman Catholic Church not one cent would have gone to churches in the Philippines. The story of that pressure, and its effectiveness on the Washington scene, illustrates what can happen when a highly developed religious organization sets out to extract public funds for its extension programs.

Immediately after World War II the Philippine Catholic hierarchy adopted an aggressive rebuilding program designed to overwhelm the growing Protestant minority. Wherever Protestants built a school, or even opened a Sunday School, Roman officials would counter by making a similar move.

To finance such an aggressive program would require huge sums of money. As one source of such funds the Philippine hierarchy turned toward Washington. The demands for payment were attached to the theory that religious institutions should be rewarded for their part in the Philippine conflict. A bill was introduced in Congress which would amend the Philippine Rehabilitation Act of 1946 so as to allow the payments to the churches. The bill was unsuccessful, but the brief paragraph

which turned up in the War Claims Act of 1948 managed to get Congressional approval.

The report of the Senate Judiciary Committee favorably reporting this bill said that the payments allowed in Section 7 would "begin again to rebuild the splendid institutions in the Philippines which did so much to inculcate into the people of those islands the intense loyalty to our form of government which stood us well in the late war and which will continue to provide an almost impregnable bulwark against the march of Communist aggressions in the Pacific."

KEY FIGURE

The War Claims Commission, now the Foreign Claims Settlement Commission, was charged with administration of the Act, including adjudication of the religious claims. Awards under the 1948 law amounted to less than \$3,000,000. But that was only the opening wedge. Subsequent amendments, adding another seven paragraphs to Section 7, made way for another \$26,000,000 in awards. Added to smaller amounts based on other sections of law the total is well over the \$30,000,000 mark.

One key figure in this drama is John A. O'Donnell, a former commissioner of the Philippine War Damage Commission. He now maintains a Washington law practice and is registered as a lobbyist. His experience with the War Damage Commission gave

him intimate knowledge of Philippine claims. In fact, the files of that Commission became a primary source of evidence upon which the War Claims Commission adjudicated the claims which were filed. Much of the success of the Roman Catholic claims can be attributed to O'Donnell's background and the role he played in behalf of his client.

It should not be thought that O'Donnell rendered his services gratuitously. Under the law he was entitled to hundreds of thousands of dollars in fees. Reports in Washington indicated that the amount of the fees became a matter of considerable dispute between O'Donnell and the Roman Church and that Catholic officials even approached a member of the Commission to have the fees lowered.

FIELD DAY

The Act did not, of course, exclude non-Catholic organizations from the benefits, if they could back up their claims. But under the circumstances it was impossible for them to compete in the Roman Catholic groups for which the law had been written. Non-Catholic groups lacked enthusiasm for this kind of competition from the very outset.

So the result was clear from the beginning. The Church of Rome had a field day, while the others got a few consolation prizes. Approximately 90% of the money went to Catholic organizations and the remainder was divided many ways among the Protestant, Jewish and other non-Catholic organizations.

The first funds to go out were for food, clothing, shelter, hospitalization, medical services and other relief. The rest was for property damage to schools, colleges, universities, hospitals, orphanages, and other property connected with educational, medical or welfare work. By allowing such claims the Act clearly set a precedent.

The Act originally provided for payment only to those organizations which could demonstrate that they were "affiliated" with a religious organization in the

United States. That one word became the subject of extensive debate because of claims by Roman Catholic organizations which had no affiliation with a U. S. organization, except via the Vatican. But the Commission stood its ground and many claims were turned down because they could not establish affiliations.

PET PROJECT

At this point Bishop Fulton J. Sheen came to Washington in another attempt to persuade the Commission that the Philippine Catholic organizations had affiliation in the United States. But the Commission ruled that there was a lack of "concrete evidence or sufficient facts to support the legal requirements of the statutes and rules as written."

When it was clear that the claims did not fit the law, the Roman Catholic Church determined that the law would fit the claims. So it turned its attention to Capitol Hill once again.

At this point another key figure entered the picture, Congressman John W. McCormack of Massachusetts, the majority leader of the House of Representatives. As well as being a man of great influence on the Hill, McCormack is an active Roman Catholic layman. He let it be

of person you are." Then he continued, "Despite your state of mind and the fact that I believe any answer from me would not satisfy you, I shall reply to your questions in such a manner as should satisfy any decent-minded person."

With this sentiment behind the bill, it managed to get the approval of the committee and was passed by the House. Then came the big question whether it would get the approval of the Senate. It was late in the session and without Senate approval the measure would die.

LION'S SHARE

It had failed to get approval right up to the day before adjournment and Senator Eastland said that there would not be time for his Judiciary Committee to consider the bill. But at ten o'clock that night he called a brief meeting of his committee and the bill was put on the consent calendar for the following day.

It is doubtful that the reasons for this action will ever be fully known to the public. It has been pointed out, however, that a powerful influence in the House of Representatives was at that moment stalling off consideration of an immigration bill which



SHADOW

over the Capitol

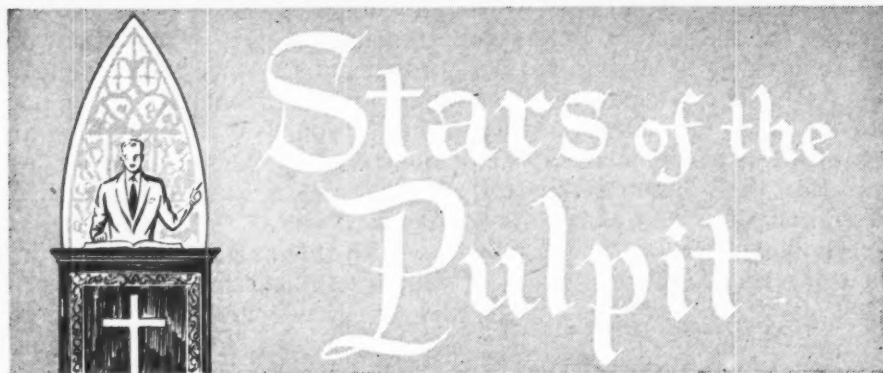
known that the new bill amending the Act so as to include unaffiliated Philippine religious organizations was his pet project. Anyone intending to stand in the way of this bill would stand in line for his displeasure.

One citizen wrote to Congressman McCormack questioning the justice of making these additional funds available. In reply, McCormack wrote that the letter of inquiry had indicated "the kind

Eastland desperately wanted to defeat. This is admittedly conjecture, and it would likely be denied by the parties involved. But the situation requires some such reasonable explanation for the passage of the Philippine bill on that final day of the 84th Congress.

Claims filed pursuant to this amendment were again brought to the Commission for adjudication. The awards amounted to

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What is a Christian?

by **Floyd E. George, D.D.**

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31)

RECENTLY it was my privilege to conduct a funeral service for a saintly mother who had lived a full and abundant life and had taken her departure to the better land. She was as fine and as Christ-like a person as it had been in her power to be. It is always a privilege to conduct a Christian burial service in memory of the life of such a one who has known and walked with the Lord in intimate fellowship.

Following the service, her son approached me and said: "I would give anything in the world if I could have a religion which would mean as much to me as my mother's meant to her." Here was an educated, successful businessman with a heart hunger seeking for something that would satisfy. He came seeking a faith; he wanted to be a Christian.

A "CHRISTIAN SPIRIT"

Countless numbers of people down through the ages have asked the same question: "How can I become a Christian?"

There is such a hazy idea abroad about what a Christian is,

that in my message to you I want to try to answer the question: "What is a genuine Christian, and how do I become one?"

You often hear it said of someone that he or she has a "Christian spirit." The implication is that if one is kindly disposed and gives reasonable consideration to others and is generally sympathetic to Christian ideals that person is a Christian. But the "Christian spirit" is not something that can be put on like an overcoat. The "Christian spirit" is but the outward expression of a genuine Christian experience. Simply having a Christian spirit does not answer the question, "What is a Christian?"

In our text, the Apostle Paul tells the Philippian jailer: "Believe on the Lord Jesus Christ and thou shalt be saved." But that word "believe" causes a lot of trouble. When Paul speaks of believing, he uses a Greek word for which we have no exact equivalent in the English language. It is the same word that he uses so often in its noun form where we translate it "faith." It

is obvious that "belief" or mere intellectual assent to a given fact can be but part of the answer. Truly a person must believe on Christ if he wants to be regarded as one of Christ's followers.

But the word "believe," as generally accepted, is not the full answer. Belief alone makes such little difference in people's lives that it is impossible to believe that the purpose of Christ has even begun to be fulfilled in them. Both outside and inside the Christian fellowship are those who accept without question the principal claims that are made for Christ, yet it fails to make them Christian disciples; it fails to give them a burning desire to witness for Him. It is not enough then for me to say to my inquirer, "Simply believe." It remains for me to explain faith as more than mental consent.

PERSONAL ENCOUNTER

Neither is a Christian made as a club member is made by simply signing on a dotted line. Faith which consists of mere belief or outward form creates no more than a potential follower. Great throngs of people who accept the creeds of the Church and enroll as members of the Church do not embrace the religion of the New Testament. It needs the breath of life to make a man a Christian. Some inquirers are only to be described as theological tourists traveling over a field that can only be truly understood by spiritual pilgrims. For such inquirers Christ is an item in an intellectual itinerary.

If we sum up the teaching of the New Testament, which is the Textbook of the Christian Church, we have the Christian life defined in these terms: "A Christian is a person who has met God in Christ and who is trusting Him as Saviour and obeying Him as Lord." The Christian life is thus a personal relationship resulting from a personal encounter between the living Saviour and the human soul.

For every man who would be a Christian, there must be a time of encounter, crisis, decision, acceptance, and committal. The

analogy of marriage used in the New Testament is thought-provoking:—two people meet and are attracted each to the other, the man woos the girl, she accepts his proposal, in fact accepts him, and gives herself to him, an acceptance which is sealed publicly in a covenant. Getting married is a definite act, and no man would dream of answering the question "Are you married?" by saying, "I'm not quite sure, but I hope so."

Likewise a Christian is a person who has responded to the initiative of the Saviour's redeeming love by a definite act of self-surrender, entering thereby into a new "covenant."

LIFE OF TRUST

This brings us back to our basic word "believe." After analyzing every passage in the New Testament where the Apostle Paul used the word "believe" the noted Bible scholar, J. H. Thayer, sums it up in his *Greek-English Lexicon of the New Testament* by saying that "belief" for Paul meant "a conviction full of joyful trust that Jesus is the Christ—conjoined with obedience to Christ."

A Christian then is one who trusts in Christ as Saviour and obeys Him as Lord. For the Christian, there is that which God does to make him a Christian and there is that which a person must do. The Christian life is like the farmer's wheat harvest: it is entirely a gift of God, but the appropriation of that gift requires hard work and real effort. A person may have a gift for music, but that gift can only be appropriated by practice. Both gift and practice are necessary.

This is as true for the Christian as it is for the farmer or the musician. Let us consider the two words which are incorporated in Paul's injunction to the Philippian jailer as interpreted by Dr. Thayer. The first word is *trust*. The Christian life is a gift of God, and the gift must be received if it is to be possessed. No man can earn salvation by his own strenuous efforts, but it can be received as a gift in humility,



FLOYD E. GEORGE, D.D.

penitence and trust. This gift is Jesus Christ, and "He that hath the Son hath Life." He it is that laid down His life at Calvary in order to redeem us from the penalty and power of sin.

*"He died that we might
be forgiven,
He died to make us good,
That we might go at last
to Heaven
Saved by His precious Blood."*

This new life begins, then, when a man receives Jesus Christ as his Saviour. It continues as we abide in Him through a life of trust. No dead man can make himself live, no blind man can make himself see. Jesus Christ makes us what we are, and we must depend absolutely, entirely and utterly upon Him.

THE OBEDIENCE OF FAITH

The other side of the relationship which makes one a Christian person is "obedience to Him as

Lord." This means, of course, that we have no right to claim Christ's salvation without doing our level best to live up to His challenge. "Simply to the cross I cling" is but half the gospel, for no man is really clinging to the cross unless at the same time he is striving to fulfill the demands of the Christian life.

"Except the Lord build the house, they labor in vain that build," but they must "labor," for God does not build the house of our Christian life while we look idly on with folded hands. God does the building—through our building. He works in us when we stir ourselves to work for ourselves. His creative action takes place through our obedient action. We receive new life as a free gift, but we must practice the gift if the music of noble Christian living is to result.

It is therefore not possible to live a victorious life without obedient action, deliberate effort, and careful discipline. As the New Testament constantly says, the Christian must "fight," "wrestle," "run," "suffer," "resist,"—all words which clearly denote strenuous effort. The faith that saves is the total response of the whole self to the will of God. It is the response of the mind in belief, the heart in trust, the will in conduct. It is to accept the fact that God goes all out for us and then to be willing to go all out for God. This is not easy but the prize is worth the cost.

"CHRIST IN ME"

A Christian then is one who experiences a personal relationship with Jesus Christ. This relationship has two aspects, trust

Among the members of Christ's Mission's Board of Trustees is Dr. Floyd George, pastor of the Hanson Place Central Methodist Church of Brooklyn, New York. A graduate of Yale University Divinity School, Dr. George, in addition to his pastorate, has given leadership to two of the largest Men's Bible Classes in America and is Chaplain of the National Federation of Men's Bible Classes. He is also on the Northeastern Jurisdictional Board of Evangelism of the Methodist Church and has promoted the cause of evangelism in denominational conferences held in this country, Cuba, and Europe. Dr. George is a Mason and an active Rotarian.

and obedience. But the mere knowledge of what is involved in being a Christian does not make us live the life of a Christian. There must be means employed to meet the end. Sir Christopher Wren must have had a clear picture of St. Paul's Cathedral in his mind's eye before ever it was built, but the actual erection of the building involved the use of many practical "means."

A full and complete answer to the question "What is a Christian?" must of necessity compel us to consider the means whereby the noble edifice of Christian character is actually erected to the glory of God.

We must therefore be concerned with the means or method by which we both receive and obey. A Christian is one who practices the art of prayer, who gives himself to the devotional reading of the Scriptures, to personal discipline, to the seeking of Divine guidance, to fellowship with other Christians, to the service of others, and to witnessing for Christ. These are the means of Christian growth.

To the person who thus trusts in the saving grace of Christ and obeys the will of God, there comes the power of the risen Christ, who takes up residence in the human heart. Paul said, "Not I, but Christ liveth in me." Christ comes to us to abide with us when we decide to trust Him and Him only for our salvation and to obey Him in every area of our lives. Because He lives in us, we keep turning to Him in prayer, in communion, in fresh contact. He becomes the Lord of all or is not our Lord at all. He takes over our lives completely. For a person who is a Christian, Christ becomes the actual center of the universe.

We must open the door through trust. He comes in and takes up His residence within us, and our hearts become His home. Christ fills our souls and brings them into increasing conformity with His will until finally He takes us to live with Him forever.

God help us to know the whole Christian faith and to accept it with our whole lives.

Mischief

(Continued from page 11)

\$8,700,000 and the lion's share again went to the Roman Catholic Church.

Payments are made from funds transferred to the control of the Commission from liquidated alien assets held by the Alien Property Custodian of the Department of Justice. They represent alien

COME,
THOU LONG-EXPECTED JESUS

*Come, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us;
Let us find our rest in Thee.*

*Israel's Strength and Consolation,
Hope of all the earth Thou art;
Dear Desire of every nation,
Joy of every longing heart.*

*Born Thy people to deliver,
Born a child and yet a King,
Born to reign in us forever,
Now Thy gracious Kingdom
bring.*

*By Thine own eternal Spirit
Rule in all our hearts alone;
By Thine all-sufficient merit
Raise us to Thy glorious throne.*

—CHARLES WESLEY

property which was confiscated by the United States during World War II and which should have been returned to its rightful owners long ago. At first blush we may be relieved to find that the funds flowing to the Philippines are not technically a part of the "tax dollar." But careful consideration will indicate that there is even less justification for using confiscated property.

THE CHALLENGE

This whole process of partiality and priority for Philippine religious institutions is in conflict with the principle of the First Amendment. If government funds cannot be used to establish

religion in the United States it is certain that they should not be used to do so in other parts of the world. No amount of rationalizing can circumvent the high degree of partiality toward assisting religious institutions—the essence of the establishment concept—which runs throughout the entire history of the War Claims Act.

But things like this can happen again unless there is an alert public which will stand firmly against it. The complexity of government coupled with the increasing scope of religious organizations expands the basis on which churches will argue for a share of the public dollar. More than ever before, the nation needs alert, dedicated support for the principle of separation of church and state.

Papal Tiara

(Continued from page 9)

title has ever been inscribed on any papal crown, it is used in conjunction with the crown and used to denote the pope's temporal authority over all those who call themselves "Christian."

At the coronation ceremonies of the popes and whenever new archbishops are elevated to princship of the Roman Church, the following oath is taken, with all the clerical subjects of the pope repeating the words: "I vow and swear a true obedience to the Roman Pontiff, Successor of St. Peter, the Prince of the Apostles, and the Vicar of Jesus Christ."

According to Roman Catholic doctrine, the titles "Vicar of the Son of God" and "Vicar of Jesus Christ" were conferred by Rome and by the Apostle Peter. Therefore, all the alleged successors of Peter hold the titles. They are the highest titles in the Roman system, and both apply equally to all popes. They are successive and each pope comes into possession of them as soon as he is elected and crowned, and with the assumption of these titles and the papal tiara, the pope truly becomes *king* over all his Roman subjects.



The Faithful Few

In Italy, the birthplace and traditional bulwark of Roman Catholicism, the "faithful" are now in a minority, according to a high church official.

This state of affairs caused Archbishop Giovanni B. Montini of Milan to warn . . . 700 priests from all parts of Italy attending a refresher course in Milan:

"We must admit that a very great portion of our faithful are unfaithful, that the number of people outside the Christian community exceeds those within it and that in many places our pastoral radius is decreasing."

Chicago Daily News, Oct. 3, 1958

The Infallible Pope

Pope Pius XII's brief and humble last will and testament, published Friday, asked the world to overlook any personal shortcomings. It begged the forgiveness of anyone he might have "offended" . . . and opened with the words in Latin: "Miserere mei, Deus, secundum (magnam) misericordiam Tuam." (Have mercy on me, oh Lord, according to Thy great mercy.) It continued:

"These words which I, knowing myself to be unworthy and inadequate, pronounced when I accepted with trepidation my election as Supreme Pontiff, I now repeat with much greater justification since the realization of the deficiencies, shortcomings and mistakes committed during such a long pontificate and in such a grave era has made my shortcomings and unworthiness clearer to my mind.

"I humbly ask pardon of all those I may have offended, harmed or scandalized with my words and works. I beg those with whom the matter rests not to busy themselves or to worry about erecting any monument to my memory. It is enough that my poor mortal remains be laid to rest simply in a sacred place which will be the more gratifying [to me] the more it is obscure.

"I do not need to ask for prayers for my soul. I know how numerous are those prayers which the usual stipulations of the Apostolic See and the piety of the faithful offer for every dead Pope.

"I do not even need to leave a 'spiritual testimony' as so many zealous prelates are laudably wont to do, because the many documents and speeches uttered by me in connection with the requirements of my office are sufficient to make known, to all those who perchance may wish to know, my thoughts on various religious and moral questions. . . .

"Having said this, I name as my universal heir the Holy Apostolic See, from which I received so much, as if from a very loving mother.

"15 May, 1956.

"(Signed) Pius PP XII."

Chicago Sun-Times, Oct. 11, 1958

Why No American Pope?

What has the Roman Catholic Church against American Cardinals when it comes to the question of electing a new Pope? . . .

In the first place there have never been enough American Cardinals to constitute any substantial voting bloc within the sacred college—presently composed of 55 Cardinals. This is the electoral college of the ancient church, the Pios—equivalent at election time to the "smoke filled room" of lay politics. . . .

When the American armies rolled into Rome during the war, correspondent Reynolds Packard created something of a furor in Vatican circles with an interview in the Italian papers which asked in effect, "When are your fellows going to wise up and elect an American Pope? Are you ever going to be democratic? Are you ever going to realize that the United States has the strongest and most devout Catholics in the whole Church."

The Vatican saw fit to answer unofficially. A "source" let it be known that the admiration for the American

Catholic Church was enormous and the gratitude for what it had done for Italy during the war colossal. But it went on to say that it would be hard to believe that an American could lay aside his nationalism, his inherent patriotism, his heritage, as Italian Popes have found it comparatively easy to do for generations. An American Pope would be "too powerful" and "too strong."

That feeling still exists.

Bob Considine in

N. Y. Journal-American, Oct. 1958

Whose?

Perhaps one of the Pope's most appealing and characteristic actions last week was his detailed explanation to the cardinals of why he had chosen the name John. Said he: ". . . We love the name of John because it reminds us of John the Baptist, precursor of our Lord . . . and the other John, the disciple and evangelist, who said: 'My children, love one another, love one another because this is the grand precept of Christ.' Perhaps we can, taking the name of this first series of holy Popes, have something of his sanctity and strength of spirit, even—if God wills it—to the spilling of blood."

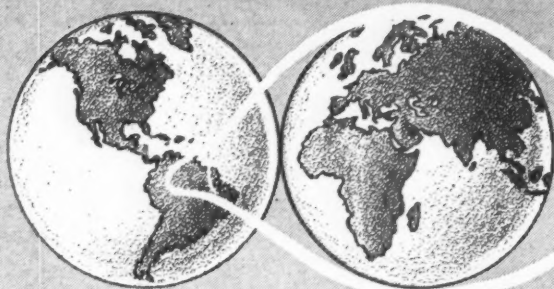
Time, Nov. 10, 1958

What Would Peter Think?

Until 1073, when Gregory VII became Pope, two rival churches claimed primacy, Rome and Constantinople. It was Gregory who began the reform of the Roman church, and who recognized that the Byzantine church must be brought under the power of the Papal See. It took the Crusaders, marching on Constantinople, to achieve this latter result and to make Rome the supreme fountainhead of the Christian religion. But even in the moment of triumph, new troubles were brewing.

There followed 1378, when rival Popes reigned in France and in Italy; the era of the Borgias, when it seemed to the despairing that the church had sunk to its nadir; and under Leo X, the great secession by Martin Luther, to whom all Protestants owe at least some spiritual homage, followed closely by the founding of the Church of England by Henry VIII. These were staggering blows, but the church survived, and indeed reformed itself. Even the loss of the Papal states, half of modern-day Italy, did not affect its growth. And the Council of Trent, by promulgating the doctrine of papal infallibility affecting faith and morals, solidified the church into its modern form.

Newsday, Oct. 13, 1958



EYES OF THE WORLD

Red Hats and Hinges

A precedent was established in Roman Church history when Pope John XXIII increased the membership of the College of Cardinals to seventy-five. The rapid appointment of twenty-three new members brought the total to five more than the limit of seventy which has existed since 1586. Prior to that date the total had never exceeded thirty. Through the centuries, and of course in recent years, there have been a number of "empty hats," but the new pope seems to have different ideas.

The name "cardinal" derives from the Latin word "cardo," which means hinge, and was first used in the sixth century. As originally applied, the word "Cardinal" signified the position of bishops, priests or deacons who were permanently attached to their particular church, just as a door is attached to a building by means of its hinges.

The Sacred College of Cardinals, as it is known today, was organized in the twelfth century, when it assumed the function of an electoral body with the exclusive right of choosing the pope.

For Whom the Pope Grieved

An Italian Court of Appeals has reversed the conviction of Bishop Pietro Fiordelli of Prato, who was sued by Mario Bellandi for defamation of character.

The reversal followed by seven months the stormy controversy that had resulted in the first trial and conviction of a churchman of such rank since the signing of the Lateran Pact in 1929 by Mussolini and the Vatican.

The Bishop, who refrained from attending either trial, had been accused of defaming Bellandi, an atheist, and his wife by labeling them "public sinners" living in "concubinage" for refusing to be married by the Roman Church after their civil marriage.

The Appeal Court ruled that the Bishop was acting within his ecclesi-

astical rights and that what he said did not constitute a crime. It will be remembered that Bellandi was boycotted in his business as a result of the Bishop's action and that he subsequently suffered a breakdown in health. Following the trial last March he had requested the court to raise the damages of \$670, levied against the Bishop, to \$4,800. This request was denied, and now the Appeal Court has ordered Bellandi to pay all the costs of both the original trial and the appeal.

Bellandi's lawyers have said they would carry the case to the Supreme Court if necessary.

Roman Catholic "Convert"

From Canada comes a story of deathbed conversion to Roman Catholicism that fits a familiar pattern when circumstances seem to favor its acceptance.

Senator Jacob Nicol, millionaire lawyer, publisher, and politician, and longtime member of the Baptist Church, died in a Roman Catholic hospital at the age of eighty-two. Two months before his death he had entered the hospital with a broken collar bone.

While the Senator was hospitalized his Baptist pastor visited him regularly, reading the Bible to him and offering prayer. Shortly before his death, the Senator asked for the Lord's Supper to be administered to him. He was under sedation for pain at the time but was fully conscious of what he was doing. Just before partaking of communion, he indicated to his pastor that in the event of his death his funeral service was to be conducted by the Baptist pastor and a Protestant undertaker.

The very next day the Baptist pastor was shocked beyond words to be informed that Senator Nicol had become a Roman Catholic. The only witnesses to the alleged conversion were of course Roman Catholics, members of the hospital staff. The Senator died several days later and was buried under the rites of the Roman Church.

Dr. Harold Trinier, editor of the *Canadian Baptist*, reporting the incident wrote:

"We have nothing to say concerning the Roman Catholics of St. Vincent de Paul Hospital, except that it is not likely that they would have been so zealous to convert a dying Protestant, who was under heavy sedation, right after he had received communion from his own pastor, had he not been a man of such great prominence and such great wealth. This incident will surely discourage other Protestants from patronizing Roman Catholic institutions."

The Mystery of the Pope's Diaries

An air of mystery has surrounded the existence of diaries reportedly kept by Pope Pius XII over a period of forty years.

L'Unita, Communist party newspaper, claimed that a commission of Cardinals was investigating the alleged disappearance of some fifty copybooks filled with records of the late Pope's activities and impressions, though other sources maintained that if such documents existed they were still in the Vatican.

According to the Communist newspaper, shortly after the Pope's death, Vatican police observed Sister Pasqualina, the nun who was the Pope's personal housekeeper and secretary for many years, leave the Vatican with a bulging briefcase and deliver it to an unidentified stranger waiting near the walls of Vatican City.

Possible Lutheran Merger

A new three-million-member Lutheran Church could come into being in North America by 1961 if a merger of the United Lutheran Church, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church, and the American Evangelical Lutheran Church is consummated according to schedule.

This was the prediction of the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America. He said that commissioners of these four church groups plan to have a constitution and by-laws ready by 1960.

"The four churches that have banded together in U.L.C.A. have a deep longing for Lutheran union . . . as soon as possible," Dr. Fry said. "What we are striving to do in the name of God is not designed to be an intermediate step looking forward to other gradual progress toward a distant goal in the misty future."

The Lutheran proposal for union follows close upon the recent merger within the ranks of Presbyterianism.

Joan of Arc at Stake

Joan of Arc heard voices and saw visions because she was suffering from a brain abscess. So says Prof. John Butterfield, prominent British physician, and his wife in an article dealing with the fifteenth-century French heroine, who was later sainted by the church that burned her at the stake.

Now, five hundred years later, Professor and Mrs. Butterfield claim to have found sufficient medical evidence from records of the Roman Catholic saint's life and heresy trial to indicate that she had tuberculosis of the brain. This type of abscess, they say, would account for hearing voices and seeing lights; for a kidney infection, from which Joan suffered during her trial; and for the executioner's report that part of her body would not burn—probably chalk deposits acquired from infected cow's milk.

Vatican Concerned over Missions

During the month of October the Roman Catholic Church celebrates its annual month of special interest in its foreign missions. This year considerable alarm was expressed about the situation in Asia and Africa.

The Roman Church is greatly concerned over the influence of Soviet Russia in these countries, according to reports from the Vatican's Congregation for the Propagation of the Faith. Suspicion against foreign missionaries has spread even into India, where progress is reported as "extremely slow." In the section of India administered from the Vatican mission congregation the increase in Catholics from 1953 to 1957 went from 3,500,000 to only 3,800,000.

A severe shortage of native priests is noted in Central Africa. Even in the Congo, which is considered fruitful territory, there are only half enough priests available, the Vatican agency says.

Startling Statistics

One out of every eight pupils attending primary and secondary schools in the United States goes to a Roman Catholic parochial school.

The National Catholic Educational Association has estimated that Roman Catholic parochial school students make up 12.5 percent of the nation's total enrollment. The estimated figure of 4,786,000 represents an increase of 180,600 over last year's enrollment. Of these, Catholic grade school pupils account for about 3,959,500, and Catholic high schools about 826,500.

The national Department of Health, Education and Welfare has indicated

that there are 26,927,000 pupils in public high schools. The total non-public grade and high school enrollment, which includes all types of private and parochial schools, was given as 5,695,000 for this year. Thus the Roman Catholic enrollment is roughly 85 percent of this total.

The N.C.E.A. estimates the Roman Catholic college and university enrollment at 322,000 students, an increase of 12,000 over last year. There are 225 such institutions in the United States.

Roman Catholic Hierarchy Supports Communism

It is evident that outside the United States Roman Catholicism is not the great bulwark against Communism that the church would like to have Americans believe she is.

A case in point is the pastoral letter issued by the Roman Catholic bishops of Hungary setting forth their support of the Patriotic People's Front, which is headed by leaders of the Communist party, in the then forthcoming election. The letter, which was circulated by the Hungarian press service, reads in part:

"We trust that the candidates of the Patriotic People's Front, for whom we shall vote, will guide the destiny of our country with reasonable objectivity, honesty and sobriety, and that we may be able to cooperate with them in improving the welfare of our fatherland . . .

"We bishops and priests are above all in the service of spiritual welfare. On the other hand, the state, because of its natural calling, strives to serve the earthly goods of the people. Satisfaction of earthly requirements we regard as the complement to our spiritual work."

School for Scandal

Early in November, Attorney General William Saxbe of Ohio ruled that Roman Catholic nuns may teach in public schools and may continue to wear their distinctive habits. He added, however, that they may not engage in sectarian religious instruction. He does not consider the use of religious garb a form of religious indoctrination.

The decision, which was made shortly before the election, was protested by many prominent Protestant leaders, one of whom felt it was a patent effort to gain Roman Catholic votes.

At present, according to two officials of the State Education Department, Roman Catholic nuns are principals in public schools in at least six Ohio counties, and nuns are teaching in public schools in at least ten communities.

Apparently there are no records indicating the number of nuns teaching in Ohio's public schools.

Saxbe commented that he received "more impassioned mail" on this issue than on the right-to-work issue. "These people who have written in," he said, "seem to think I have made up a law. I haven't."

"The plain truth is that there is nothing in the law to prohibit a nun from teaching public school. If I had ruled otherwise, it would have been an illegal opinion."

This in Protestant America!

Gift from a Catholic

Konrad Adenauer, Roman Catholic Chancellor of West Germany, recently contributed \$1,200 of his own personal funds to the Evangelical Trinity Church in Worms for the purchase of new stained glass windows.

Who Paid the Bill?

A strikingly modern \$3,000,000 Roman Catholic high school was dedicated in Stamford, Connecticut, by Roman Catholic dignitaries on October 23. The edifice, which is the third high school in the Bridgeport Diocese, occupies a twenty-six-acre site, has forty rooms, and can accommodate 1,750 pupils.

Violated Oath

In New York City a public controversy has been raging over the matter of birth-control therapy in municipal hospitals. The controversy originated over an order given last July by Roman Catholic Dr. Morris A. Jacobs against the administration of such therapy for a Protestant patient. Dr. Jacobs, who holds the post of Commissioner of Hospitals, was highly praised for his stand by the Roman Church, while being condemned by Protestant and Jewish groups.

Early in September Mr. Stanley M. Isaacs, City Council minority leader, accused Dr. Jacobs of violating his oath of office.

"I have no quarrel with the attitude of the Catholic Church," he said, "insofar as it governs members of that faith . . .

"That is no excuse, however, for the City Commissioner of Hospitals in charge of public institutions, open to people of every race and creed, to accept the code of one religious group, when most of those not adherents of that faith disagree."

"I believe Dr. Jacobs' order was highly improper and hope that it will be reversed by the Board of Hospitals, and that he, in turn, will accept the verdict of the board."



TOTAL LOSS

for Christ

by Luis Padrosa

MY VERY DEAR brethren in the Lord, we have just heard our dear pastor, Mr. Vila, say that I am an orator, and it is true that for ten years I have been engaged in preaching and public speaking, especially in large public gatherings and to select audiences. These have never made me nervous. Yet today, for the first time in my life as a public speaker I find I cannot speak. This is the most emotional moment of my life, so do not expect to hear an eloquent orator.

I am here before you all to tell you that from today I am your brother, and that what has happened to me is similar to what the Apostle Paul tells of his own experience. I have persecuted you! Perhaps you did not realize it, but I must say that I have persecuted you with all my soul and sincerity. I have held days of retreat in the Loyola Institute, gathering together the leaders of Catholic Action, the big factory owners and some of the most active propagandists in our ranks, and I have spent a whole day in meditations and lectures on "The Protestant Heresy," and especially "The Protestant Heresy of Tarrasa," and I gave as my title for the lectures of the day, "Tarrasa: Seat of Heresy."

I went to preach at Villafranca.

They told me, "We have trouble here."

"What has happened?" I asked.

"Recently the Protestants have opened a chapel here. Would you like the young men of Catholic Action to go and destroy it and throw stones?"

"No, wait. That is not Christian." But I felt very sorry that the Protestants had gone there. Then I asked, "But where have they come from?"

"From Tarrasa," came the reply.

I went to Tarragona and heard the same complaint.

"Where does it come from?"

"From Tarrasa."

I went to Villanueva, and it was the same story: "From Tarrasa!"

Well, I promised the Catholics that I would stop all this and that in Tarrasa itself Protestantism would collapse. It is all lies and error, and we must get rid of error. Then I said to some of these gentlemen of Tarrasa: "Don't you feel ashamed that here in Tarrasa is the principal seat of Protestantism for all Catalonia and you have not been able to strangle it?"

They said, "All right, father, don't worry; that is not important."

"Not important? I know that

they are gaining more and more converts every day. Does it not matter that they snatch from us the very souls of men?"

"Don't worry, father," they said, "they won't do anything."

"Well," I said, "let us study Protestantism and its doctrines."

A certain Señor "X" came to me and said, "All my millions are at your disposal in order to finish with Protestantism."

"Magnificent!" I replied. Then others came and said, "Father, what do you want us to do?"

"Get me the list of all the Protestant families of Tarrasa," I asked. Thus we formed our plan of campaign. Meanwhile, I was studying the subject with absolute sincerity.

I took the Holy Scriptures and began to search, but—where was the infallibility of the pope mentioned? Where was the pope mentioned at all? I could not find any reference. Where in Scripture are we told about Eucharistic fasting and the Mass? Nowhere could I find these mentioned. And the more I studied the more I came to see that Christianity is one thing and Roman Catholicism another, completely distinct from each other.

The more I searched the Scriptures the more convinced I became of this truth, until at last there came the moment—but was it a moment? No, it has been thirteen years of struggle. It is soon said: thirteen years of struggle! Yet I must say that it was a struggle to me, for I enjoyed a fight; I would always put myself in the place of greatest difficulty. The crowds I loved to preach to were always the most intractable

For the Rev. Luis Padrosa, the most memorable day of his life was the day he publicly proclaimed himself to be no longer a priest of Rome, but simply, humbly, a "sinner saved by grace." Here in his own words is the dramatic story of his conversion from an address given before the Baptist Church of Tarrasa, Spain.

**"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."
(Phil. 3:7, 8)**

and rebellious.

So this struggle was not burdensome or disagreeable to me, to fight Protestantism, because I was quite convinced that I would win. "Yes, but who are you?" the Lord must have thought as He looked on me from heaven. "Who are you to kick against the pricks?" Thus He spoke to Paul.

THE STRUGGLE

I did it all sincerely and was honestly seeking the truth. But, my friends, know this—perhaps you have never known it before,—it is very difficult for a Roman Catholic to find the truth, in fact almost impossible. Do you know why? Well, where do we find the truth? In the Word of God, the Holy Scriptures. But for that very reason it is hard for the Roman Catholic to know the truth, for the Church says one must not read the Bible unless one reads in the margin the comments by Father Bove, or Nacar-Colunga, or Father Scio, who say something like this: "St. Paul says this, but you must understand it in the way I say; and St. Matthew says this, but you must understand it as I say in my footnote."

"But," you say, "can I not read what was said by St. Paul or St. Peter, or in the Gospels of the Lord Himself?"

No, you may not, for they are on the list of prohibited books. No one may read them unless they are accompanied by the comments of a man whom the Roman Catholic Church authorizes to interpret them. What we have to follow is not the Word of God, but the word of man.

You can see, then, how this titanic struggle went on within me—the struggle of a soul sincerely seeking the truth and finding a man always in front of him, intercepting his path and telling him that he cannot go direct to God, for that is heresy, rebellion. Instead, he must submit himself at the feet of man in order to reach God.

As I grappled with these things I came to realize that this was not the teaching of Jesus Christ, but of the Roman Church. I saw that in the teaching of the Roman Church Jesus Christ is presented as a fossil, a corpse, a man nailed to a cross, but dead, no longer alive. The Catholic Church cannot get a Catholic to love a dead Christ, and if there is no love, there is no possibility of salvation, no matter how many Masses, scapularies, medallions, novenas, and images are set before Him. There cannot be love for Christ unless a man sees Him as his living Saviour, who died for him and rose again and ever lives.

The Roman Catholic soon learns that regardless of the prayers to the Lord that may be said, his salvation depends only on himself, on his own diligence in prayer, on using many scapularies, on his devotion to the Virgin—for that is a sure token of salvation,—on taking Communion the first Friday in the month for nine months—nine, not eight or seven, for if he does not take Communion nine months he does nothing. And the Catholic must be very devoted to St. Peter, St. Antonio, and all the host of other saints. Does not all this remind us of what the Lord said about the Pharisees, "Ye strain at a gnat and swallow a camel"?

THE SCREEN

But most of all, the Roman Catholic must heed what the priest says, for priestly dignity is above all. We have put this

screen in front of the people—the Holy Mother, the Church; and the priest. And Jesus Christ, where is He? If you search, you will find Him in the background, behind the Holy Mother, behind the Church and the priest. Naturally the spiritual life of the Roman Catholic is weak and anemic, and remains so.

But, thought I, this is the moment of the Holy Mass, in which they say one is consecrating the body of the Lord. And there behind me are the faithful, and they see the priest with his back to them doing certain movements and saying incomprehensible words, and one goes to sleep and another yawns. Is this vital religion? Is that what God ordained?

All this is a source of amusement, while Roman Catholics are amused at what you do. As for your maintaining that one must base one's faith in Jesus Christ as Saviour, that to them is heresy.

But do you know what happens? It is extraordinarily difficult to pass from one religion to another. If you only knew what I was going through. It is something very serious to find oneself up against lifelong traditions, native atmosphere, family, relations, friends, who are all going to say one of two things, or both—because they have no other argument for him who leaves the Roman Catholic Church for Protestantism: he has gone mad, or he has fallen in love. Nothing else!

For the Roman Catholic who



is convinced of the truth of his church there can only be two possible reasons for departing from the truth: either a man has gone mad, or passion has turned him mad. So I know quite well what they are going to say about me.

THE ACCUSATION

Not long ago we heard of the conversion of another Jesuit priest, a man of high position, Carrillo de Albornoz, Secretary of the Marian Congregations of the world. I heard the comments in our community. Everyone immediately said the same kind of thing.

"Poor man," they said, "he has gone mad." Others said, "There's a woman in the case." They have no other argument than these.

But I tell you that for thirteen years I have been studying this matter. I have behind me forty-three years of intense Catholic life, fifteen of solid ecclesiastical training, ten years as a priest and a preacher to great multitudes and select audiences. I tell you this is no moment of passion. For in a moment of passion, I know well, a priest could commit any sin: adultery, murder or robbery. But afterwards he returns, repents, confesses the sin, and continues in his priestly duties.

The change from one religion to another cannot be due to passion but must be due to reflection. A man deliberately examines Holy Scripture and finds a great difference in doctrine between what he reads and what he has been taught.

For example, where is the doctrine of confession in the Acts of the Apostles? We preach and the first thing we say is, "Go to confession!" And yet I read of a sinful woman weeping at the feet of Jesus, and He says to her, "Thy sins are forgiven." When did she make confession? And what sins she had! When Jesus saw that the other guests doubted His words He explained why He had forgiven her, saying to her, "Thy faith hath saved thee"—not thy contrition or thy act of humility, but "thy faith hath saved thee." Where is there any reference to acts of piety or even going to the temple?

THE ACT OF FAITH

As for the thief dying at the side of Jesus, what acts of piety had he done? Only one: an act of faith in Jesus Christ, the Redeemer. Nothing more. If he could have done more afterwards, if he had been taken down from the cross, he would have had the obligation to fulfill his Christian duties, but that was not necessary for his justification.

Christ had shed His blood for him, he believed in that redemption, he fulfilled the act of acceptance, of faith, and it is evident that he was justified in the eyes of the Father. For this reason Christ could say to him, "Today shalt thou be with Me in paradise." Not in purgatory. What purgatory can there be? Where is purgatory?

How many years of purgatory did the thief on the cross have? He had spent his life in robbing, perhaps had even committed murder, and yet Jesus said to him, "Today shalt thou be with Me in paradise."

So he did not go to the purgatory of Roman Catholics. Who speaks of purgatory? Certainly not the Word of God!

THE TORTURE

As I contemplated leaving the Roman Catholic Church, one problem greatly interested me: who should forgive my sins? Of course I would try not to sin, but we are so weak—and if I should sin, what would happen? Who could forgive my sins?

In the Roman Catholic Church it is all arranged very conveniently. We commit any sin, we go to the priest, he says, "Ego te absolvo peccatis tui," and it is finished. We can then take Communion.

But in the Acts of the Apostles and in the New Testament as a whole, it is quite clear that one can go only to God to obtain forgiveness.

If you knew the torture of soul that Roman Catholics suffer, you would never cease to give thanks for what you are and what you have. People who go to Mass every day and are constantly in attendance at the Roman Catholic churches live in torment of

soul, saying to themselves, "Shall I be saved or lost? Did I make a good confession or not? When I described my sin perhaps I should have put it in another way—or I meant it in one way but the father confessor understood it in another. Perhaps I only said twice what I ought to have said three times. . . . Of course, it was such a delicate matter . . . I mentioned it to him, but, oh, why did I not describe it in more detail?"

These poor souls have no peace. Is this the true Christian faith? Where in the Gospels do we find this method of tormenting the sinner? When did Jesus Christ or His Apostles torment sinners with their questions?

THE VICTORY

My son, are you repentant? Have you in your heart faith that Christ our Lord has redeemed you? Then your faith in Him has saved you; that is all. St. Paul himself says: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." (Gal. 2:21)

The love which you Evangelicals feel for Christ, which the Roman Catholics feel in the same measure, comes from knowing that He is your Saviour. A Roman Catholic tries to be his own saviour. He says, "I will be saved or lost according to what I do or do not do."

Forgive me if I have persecuted you. I do not believe that I have done you much harm, for when I set myself firmly to study and combat Protestantism and declare war on you, God declared war on me, and of course, He won!

I am so glad that I failed, in fact most gratified, for it has not resulted in failure. It is what St. Paul expressed when he said: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3:7, 8)

Never shall I be able to thank the Lord enough for bringing me to the Truth!

the SECRET PURPOSE of MARIOLOGY

by DEE SMITH

Griselda" type.

The reader will recall that Griselda submitted patiently while her husband took each of her children away and killed them. As a reward for her patience he came back one day with all the children alive, explaining that he had only been testing her. Today Griselda would be under the care of a psychiatrist or in prison as an accessory before the fact. But her abject submission to authority is the ideal that the Roman Church wishes to instill—indeed must instill—in Catholic womanhood, for it is upon the subservience of the Catholic woman that the whole Roman political and commercial system depends.

What do we actually know about the mother of Jesus? Is there anything in Scripture to give us insight into her true character? So much of myth and legend has sprung up around her name that we sometimes forget there once was a real woman standing at Jesus' side. But she bears little resemblance to the "Blessed Virgin," who plays a special role in the Roman Church.

"MEEK AND MILD"

As the pliable mouthpiece and super-spokesman for the hierarchy, the Blessed Virgin has done yeoman service down through the centuries. No publicity job has been too small for her and none too great. During the Middle Ages she appeared at a German cathedral to leave a series of "miraculous" letters castigating a certain prelate, which letters, by a strange coincidence, she gave into the hands of his ecclesiastical rival.

From so small, one might almost say so personal, an item, the Blessed Virgin unhesitatingly steps into the world scene. Appearing before a group of peasant children in Fatima, Portugal, she reputedly conveyed a message urging politicians on to all-out war.

But more valuable than her public services has been her great influence in maintaining the whiphand of the Roman clergy over the Catholic woman, an influence as powerful today as it has ever been. Should this hand ever falter the whole vast structure of the Roman Church would collapse. It is absolutely essential that the Catholic woman remain spineless, mindless, "meek and mild" as Mary is pictured, willing to accept dumbly, in a subjection lower than that of Hindu purdah, a half-life in which her role is merely to beget and to drudge. Any deviation from this norm among Roman Catholic women is due to their good for-

ALTHOUGH references to Mary in the Bible are relatively infrequent, they are unmistakable. She emerges from the pages of Holy Scripture a figure of commendable courage. No episode of her life reveals her character so strikingly as her vigil on Calvary. Few mothers, however loving, would be able to share the infamy of a public execution. When most mothers would be in a state of collapse Mary stood through a long and agonizing ordeal which only the most valiant spirit could sustain. The Bible gives her to us a sublimely courageous figure silhouetted against the lowering sky of Jerusalem at the foot of the Cross.

Between this noble, heroic woman and the vapid, bedizened doll set up by the Roman Catholic hierarchy there is little resemblance. Instead of the candid and forthright gaze of one conscious of the dignity and self-respect of her womanhood, the "Blessed Virgin" shrinks in servility with lowered eyes, as if ashamed of it. One searches the empty face for a single trace of such character as must have graced the one

chosen to nurture the Christ. The search is vain. The astute observer soon realizes that this insipid caricature decked out in gaudy finery bears no relationship at all to the Mary of Scripture, and is nothing more than sheer fabrication, a fiction promoted with ulterior purpose.

"PATIENT GRISELDA"

Why should it be necessary for the Roman hierarchy to manufacture this particular type of mannequin? In what way does she serve their interests? To answer, one must study the character, if it can be so designated, with which they have endowed their creation.

It is obvious that the Blessed Virgin represents a model for Roman Catholic women, or to put it more accurately, a strait jacket in which the clergy would like to fasten them. She represents the type of woman most conducive to sustained clerical control over the minds of the Roman masses. Her outstanding quality is an unquestioning pliability. She is the ideal woman of the Middle Ages, the "patient

tune in being born in a Protestant country.

Yet the hierarchy's contempt for womanhood does not preclude the awareness that their whole power-system rests upon the Catholic woman, that, if she ever raises her bowed head, their world-wide political machine will collapse irreparably. Hence they must use every inducement to keep her as she is, and, where inducement fails, threat of eternal damnation.

PLANNED MOTHERHOOD

To engage the Catholic woman in a steady program of repeated motherhood serves a double purpose. First, it keeps her out of mischief, just as it keeps her husband with his nose to the grindstone. With a baby coming every year there is little danger that the parents will have a chance to look around and make undesirable comparisons between the ethics of their creed and that of the Protestant churches.

In addition, this large family program serves to plug the hole in the dike left by the defection of large numbers of the more intelligent Roman Catholics who are quitting the church in droves. In fact, without this ready-made following the Roman Church would be hard put to hold her own, so great has the exodus become. Upon the baby crop depends the hope of the clergy to retain their positions of privilege, ease and power.

It is this, and only this, which explains their fulminations against birth control. Planned parenthood would not only give the Catholic woman a "breather" in which she might have the dangerous opportunity of assessing her position, but it would pull the plug out of the breach through which thousands of Roman Catholics are leaving the church. And with a lessening of membership would go a blunting of the weapon with which the hierarchy threatens and intrigues its way to power.

This, of course, is not the explanation given by the clergy for its opposition to planned parenthood. However brainwashed, the

Roman Catholic woman could hardly be expected to jeopardize her health and well-being merely to keep ambitious men in positions of power. Her compliance must be assured by other techniques, and so they play upon her emotions, instill fear in her soul, and even encourage superstition to achieve their goal.

BIRTH CONTROL

In Roman Catholic countries where women can be kept in total ignorance they are given to understand that birth control and abortion are identical. In enlightened countries common knowledge deprives the clergy of this deception. It has been necessary for them to evolve the theory that contraception is as criminal as abortion because it constitutes an interference with nature.

This hypothesis ignores the fact that all of man's progress from pre-history has been a constant process of "interfering with nature." Interference in the form of direction and control is a prerogative of man's questing spirit and distinguishes him from the beasts.

There is, however, an interference with nature which she herself shows us to be wrong by the consequences she visits upon it. This is the excessive over-use of any of her functions. When we over-eat she protests with indigestion; when we over-exercise she warns with heart repercussions; and when we over-breed she breaks down altogether.

The Catholic clergy cannot refute this by pointing out a few women who seem to be able to reproduce without any observable ill effects. These are exceptions. The fact remains that the modern woman is not equipped physically, emotionally, or economically for uncontrolled fecundity. She is certainly a better judge of her limitations than is a celibate clergy, which has not even the ordinary man's understanding of the complexity of woman.

Many American Catholic women get very tired of their constant state of gestation and attempt some form of birth control. The gullible try to follow the ecclesiastically approved "rhythm meth-

od." However, efforts to abide by this method often produce tensions and strains bound to drive the couple back into the normal pattern of life, a fact upon which the clergy cynically counts. But the frustrations of the Roman Catholic woman only begin at that state. In their efforts to encourage her to pattern her life after the Blessed Virgin, the bachelor clergy presumes to dictate to her on all phases of married life. The clergy's solemn and sometimes laughably absurd pronouncements on marriage are taken seriously by no one but Roman Catholics who, in their cultivated blindness, struggle valiantly to make two plus two equal five, in accordance with the orders of the priests.

CLERICAL CONTROL

Great misery has been brought into the lives of Catholics through this control over marriage by men whose own attitudes derive from unnatural frustration or from furtive samplings of life's forbidden aspects. Such men know nothing of married love, or of the beauty and depth of sex aside from its physical aspect. This element, transcending the physical, is present wherever love is present. The spiritual and emotional fulfillments of conjugal experience are necessary, not only in making the couple themselves better and happier people, but through their better social functioning adding to the well-being of society. The appalling ignorance of the Roman clergy regarding normal and natural married life is only equaled by their thorough knowledge of every bizarre sexual aberration.

But the hypocrisy of the whole birth control furor is glaringly revealed by the hierarchy's endorsement of the rhythm method. Catholics practicing this not only do not have reproduction in mind, but are trying sedulously to avoid it. Their purpose and intent are precisely the same as if they employed medically approved methods. Does the Roman Church presume to teach that it is a sin to shoot a man but no sin to starve him to death? If avoidance of parenthood is wrong per se, it

is just as wrong whether brought about by active or passive means.

The theory that the Roman Church's concern over the matter has its basis in reverence for human life is completely spurious. A review of Rome's social attitudes in the countries she controls makes unequivocally clear her utter contempt for human life. Nowhere in Western Civilization is human misery so great as in the countries administered by political fronts for the Roman Catholic Church.

The hierarchy's "reverence for human life" stops with the birth of the child. After that, illiteracy, poverty, malnutrition, and disease are his lot. Far from regarding the human beings under their jurisdiction as a sacred trust, the hierarchy joins in exploiting them with the small minority of inordinately and irresponsibly wealthy families, a class which has no counterpart in democracies but which is always a distinguishing feature of Roman Catholic countries. This is the class from which the hierarchy itself springs. It provides Rome's partners and abettors. Like the clergy, the pro-clerical class believes that human beings must be kept ignorant and semi-starved to be safe for exploitation.

HOLY DRUDGE

In addition to her child-bearing service for the glory of Rome, the Catholic woman is offered the choice of becoming a holy drudge within the church, namely, a nun in a convent. Here again the Blessed Virgin plays a key role, that of recruiting officer.

The whole convent system constitutes a vast pool of unpaid labor upon which the Roman Church draws, enabling her to undercut business competitors. The existence of this labor force, which requires no wage beyond mere subsistence, gives the Roman Church an immense advantage over other proprietors of hospitals, laundries, boarding homes, schools, farms, homes for the aged, etc., whose workers must be paid a living wage. To keep up this supply of labor is a matter of urgent importance.

Parish priests are promoted by their bishops on two counts: first, the amount of money they turn in to the diocese; and second, the number of "vocations" they muster.

THE VIRGIN AND VOCATIONS

"Vocation" is the term euphemistically applied to the pressure put upon adolescent girls, usually in the Confessional, with the object of recruiting them for convent life. Considering the susceptibility of girls at that age, their kaleidoscopic enthusiasm for becoming now a nurse, now a nun, now a stewardess, it is not too hard for a mature and shrewd middle-aged man to seize upon a passing fancy and blow it up into a full-scale vocation. Should the girl begin to show signs of uncertainty the confessor warns her that those who ignore their vocations are seldom saved.

The priest can count upon the ardent support of her Roman Catholic family, who gain great social prestige in the Catholic community by having a nun in the family. Add to this the masterly publicity job that has been done on the Catholic girl from infancy to make the nun an object of holy glamor, almost a replica of the Blessed Virgin, and it is somewhat surprising to learn that of recent years the church is finding it increasingly difficult to promote vocations among American Catholic girls. It has become so difficult, in fact, that the Roman Church has been obliged to import Sisters from Europe.

Many Catholic parents are disgusted these days to find their children being "taught" by ignorant European peasant Sisters, brought into the country in excess of quota through the connivance of sympathetic politicians. In many cases these "teachers" are even unable to speak understandable English.

However, in spite of some setbacks, the church can count on a supply of gullible girls who, before they awaken from their day-dream of convent life, find themselves in the novitiate of a religious order.

PROFIT MOTIVE

But not all girls are accepted by religious orders. Practically all orders require a dowry which, in the more snobbish denominations or orders, may run to five figures. A poor girl who can bring no money to the church has almost no chance of acceptance unless she is willing to enter one of the more menial orders, or one maintaining "lay Sisters" to wait upon the "choir nuns." Needless to say, if the nun leaves the convent her dowry is confiscated.

No girl lacking robust health is ever accepted. The Roman Church expects to make a profit out of every nun. If a postulant or novice breaks down she is promptly turned back to her family, or, if she has none, turned out on the street. The church has no intention of investing in the upkeep of any nun if she cannot make a good return on the investment.

At this point the writer would like to disabuse Protestant readers of a common fallacy, namely, the belief that convent life is immoral. What may happen in completely Catholic countries one would not venture to say. But many years of convent school life in the U. S. A. have left me with the conviction that there is nothing whatever to the accusation, at least as relates to this country. All the nuns I knew were good, hard-working, well-meaning women. Some were kind and lovable. I doubt that any deviation from the pattern of continuous hard work would be tolerated. The church is interested only in financial returns. No conduct interfering with the work schedule and thus jeopardizing profits would be permitted. Indeed, in my opinion, it would be promptly and severely dealt with.

Neither must it be supposed that all nuns are unhappy and wish to leave the convent. Temperaments differ inside the convent as well as outside of it. Some nuns enjoy communal life and find all the fulfillment their natures require in doing the work they love. I believe these to be a fairly large minority. The majority of nuns fall into three groups.

(Continued on page 31)

THE BAITED TRAP

The following letter was written in 1688 by Father La Chaise, confessor to Louis XIV of France, to Father Peters, confessor to James II. It was taken from the manuscript papers in the library of Edward Harley, Earl of Oxford.

WORTHY FRIEND:

I received yours of the 20th of June last, and am glad to hear of your good success, and that our party gains ground so fast in England; but concerning the question you have put to me, that is, "What is the best course to be taken to root out all heretics," to this I answer, there are divers ways to do that, but we must consider which is the best to make use of in England. I am sure you are not ignorant how many thousand heretics we have in France, by the power of our dragoons, converted in the space of one year; and by the doctrine of these booted apostles, turned more in one year than Christ and his apostles could in ten years. This is a most excellent method, and far excels those of the great preachers and teachers that have lived since the time of Christ. But I have spoken with divers Fathers of our Society, who do think that your king is not strong enough to accomplish this design by such kind of force; so that we cannot expect to have our work done in that manner, for the heretics are too strong for the three kingdoms; and therefore we must seek to convert them by fair means, before we fall upon them with fire and sword, halters, gaols, and other such like punishment.

And, therefore, I can give you no better advice than to begin with soft, easy means. Wheedle them by promises of profit and places of honor, till you have made them dip themselves into treasonable practices against the laws established, and then they are bound to serve from fear. When they have done thus, turn them out, and serve others so by

putting them in their places, and by this way gain as many as you can. As for the heretics that are in places of profit and honor, turn them out, or suspend them on pretence of misbehavior, by which their places are forfeited, and they subject to what judgment you please to give upon them.

THE PLOT

Then you must form a camp that must consist of none but Catholics. This will make the heretics heartless, and conclude that the means of relief and recovery are gone. And lastly, take the short and the best way, which is, to surprise the heretics on a sudden, and to encourage the zealous Catholics; let them sacrifice all, and wash their hands in their blood, which will be an acceptable offering to God.

This was the method I took in France, which hath well, you see, succeeded; but it cost me many threats and promises, before I could bring it thus far, our king being a long time very unwilling. But at last I got him on the hip; for he had the ——— for which I would by no means give him absolution, till he had given me an instrument under his own hand and seal, to sacrifice the heretics all in one day.

Now as soon as I had my desired commission, I appointed the day when this should be done, and in the meantime, made ready some thousands of letters to be sent into all parts of France, in one post night. I was never better pleased than at that time. But the king was affected with some compassion for the Huguenots, because they had been a means of

bringing him to the crown and throne; and the longer he was under it, the more sorrowful he was, after complaining and desiring me to give him his commission again. But that I would by no persuasion do, advising him to repent of that heinous sin, and also telling him that the trouble and horror of his spirit did not proceed from anything evil in those things which were to be done, but from the wickedness he had done; and that he must resolve to undergo the severe burden of a troubled mind, for one of them or for the other, and if he would remain satisfied as it was, his sins being forgiven, there would be in a few days a perfect atonement made for it, and he be perfectly reconciled to God again.

But all this would not pacify him; for he became the more restless. I therefore ordered him to retire to his closet and spend his time constantly in prayer, without permitting any one to interrupt him; and this was in the morning early, when in the evening I was to send away all my letters.

INTERVENTION

I did indeed make the more haste for fear he would disclose it to anybody; yet I had given him strict charge to keep it to himself. And the very things which I most feared, to my great sorrow came to pass. For just at the nick of time, the devil, who hath at all times his instruments at work, sent the prince of Conde to the court, who asked for the king. He was told that he was in his closet and would speak with no man. He impudently answered that he must, and would speak

with him, and so went directly to his closet; he being a great peer, no man durst hinder him. And being come to the king, he soon perceived by his countenance that he was under some great trouble of mind, for he looked as if he had been going into the other world immediately.

"Sire," said he, "what is the matter with you?"

The king at first refused to tell him, but he pressing him harder upon him, at last the king with a sorrowful complaint burst out and said, "I have given father LaChaise a commission under my hand to murder all the Huguenots in one day, and this evening will the letters be despatched to all parts by the post, for performing of it; so that there is but a small time for my Huguenot subjects to live, who have never done me any harm."

Whereupon this cursed rogue answered, "Let him give you your commission again." The king said, "How shall I get it out of his hand? For if I send to him for it, he will refuse to send it." This devil answered, "If your majesty will give me an order I will quickly make him return it." The king was soon persuaded, being willing to give ease to his troubled spirit, and said, "Well, go then and break his neck if he will not give it you."

THE COUNTERPLOT

Whereupon, this son of the devil went to the post-house, and enquired if I had not a great number of letters there. And they said yes, more than I had sent in a whole year before.

Then said the prince, "By an order from the king you must deliver them all to me," which they durst not deny, for they knew well enough who he was. And no sooner was he got into the post-house and asked these questions, than I came in after him, to give order to the postmaster, to give notice to all those under him in the several parts of the kingdom, that they should take care to deliver my letters with all the speed imaginable. But I was no sooner entered the house, than he gave his servants orders to secure the door, and said confidently to me, "You must, by order from the king, give me the commission

which you have forced from him."

I told him I had it not about me, but would go and fetch it, thinking to get from him and so get out of town, and send the contents of these letters another time. But he said, "You must give it, and if you have it not about you, send some person to fetch it, or else never expect to go alive out of my hands; for I have an order from the king, either to fetch it, or break your neck, and I am resolved, either to carry that back to him in my hand, or your heart's blood upon the point of my sword."

I would have made my escape, but he set his sword to my breast, and said, "You must give it me or die; therefore, deliver it, or this goes through your body." So when I saw nothing else would do, I put my hand into my pocket and gave it him, which he immediately carried to the king, and gave him that, and all my letters which they burned. And being all done, the king said now his heart was at ease.

Now how he should be eased by the devil or so well satisfied with a false joy I cannot tell; but this I know, that it was a very wicked and ungodly action, as well in his majesty as in the prince of Conde, and very much increased the burden and danger of his majesty's sin.

THE CRIME OF EXPIATION

I soon gave an account of this affair to several Fathers of our Society, who promised to do their best to prevent the aforesaid prince's doing another such act, which was accordingly done. For within six days he was poisoned, and well he deserved it. The king, also, did suffer too, but in another fashion, for disclosing the design unto the prince and hearkening unto his councils. Many a time

since, when I have had him at confession, have I shook hell about his ears, and made him sigh, fear and tremble, before I would give him absolution; nay, more than that I have made him beg for it on his knees, before I would consent to absolve him. By this I saw that he had still an inclination to me, and was willing to be under my government, so I set the baseness of his sin before him by telling the whole story, and how wicked it was, and that it could not be forgiven until he had done some good action to balance that, and expiate the crime.

Whereupon, he at last asked me what he must do? I told him he must root out all the heretics from his kingdom. So when he saw there was no rest for him without doing it, he did again give them all into the power of me and our clergy, under this condition, that we should not murder them, as he had before given orders, but that we should by fair means or force, convert them to the Catholic religion.

Now when we got the commission, we presently put it in practice, and what the issue hath been you very well know. But now, in England the work cannot be done after this manner, as you may perceive from what I have said to you, so that I cannot give you better council than to take that course in hand, wherein we were so unhappily prevented, and I doubt not but it may have better success with you than with us.

I would write to you of many other things, but I fear I have already detained you too long; wherefore I will write no more at present, but that I am

Your friend and servant,

LA CHAISE

Paris, July 8, 1688



Behind the Purple Curtain

The Changing Face of the Congo

by J. ESSER, Belgian Correspondent

For decades the Roman Church has held a political monopoly over the Belgian Congo. But since the War a change has been taking place.

IT IS DIFFICULT, not to say impossible, to understand the religious situation in Central Africa without some idea of its history. In reality, the political power of Romanism in the Congo has a historical explanation. It is only because certain foreigners do not know the history of Africa that they are surprised to see a church enjoy such unlimited power, a power that is the source of numerous grave abuses.

A glance at the past will help one to understand also the difficult situation in which Protestantism has labored. With this background we can more fully appreciate the accord which the Church, the true body of Christians, enjoys among the whites and blacks in Africa's Congo.

Leopold II Acquires an Empire

It was Livingstone who focused the attention of certain influential men upon Africa. This great Protestant missionary had proved to the world that the most horrible of all evils there had been the regime established by the slave merchants in Africa. While the complacent Portuguese officials closed their eyes, the Arabs devastated entire regions, burning villages and massacring thousands of natives to satisfy the demands of certain wealthy industrial whites.

In 1870, Stanley was sent by the editor of the New York *Herald* to Lake Tanganyika to search for Livingstone, of whom there had been no news in two years.

He found him at Ujiji, November 10, 1871. Ujiji was one of the most plentifully supplied slave markets; "in ebony" was the commercial term used to describe the business.

Africa challenged Stanley. He undertook its crossing from East to West in 1877, a journey that was completed after nine hundred ninety-nine days of incalculable trial and difficulty. This great explorer sent to the press of the whole world sensational articles on the lamentable situation inflicted upon the natives of the heart of Africa.

Of those who read his stirring reports, there was one man who saw in his heroic exploits something other than sensationalism. This man was Leopold II, second king of the Belgians. From his youth, he nourished the idea of giving a colony to Belgium. A dynamic personality, the king immediately went into action as soon as he was enthroned. A curious mixture of idealism and a spirit of gain impelled him.

But he had a serious problem: how should he present this new conquest to the world? How should he justify the acquisition

of a colony at the very time when Belgium was arousing jealousy throughout the world by her very prosperity?

Leopold was resourceful and quickly found the solution to this delicate problem. He declared to the representatives of the other nations that he was going to end the slave trade, that he was going to civilize and moralize the black race. In fact, he had a two-fold purpose: to establish peace among them and bring to them economic prosperity.

A Monopoly in Fact

But who would civilize the Africans, the civil and military Belgians? Here again was an intricate problem, but once more the solution was quickly found. Leopold applied directly to the pope, who immediately sent numbers of Roman Catholic missionaries into Central Africa.

In 1906, Leopold signed an agreement with the Vatican under which the Roman Church in the Congo enjoyed a privileged situation, financially, politically and socially. This agreement hedged the Roman Church in the Congo with a security and protection against encroachment that has made it most difficult for Protestant churches to become established.

Thus was born a monopoly in

fact whose baneful effects continue to this day throughout the colony. Leopold II had said: "The Congo is neither a philanthropic nor a commercial work; it is a mixture of the two." This is exactly what must be said also of the Roman Church—the presence of Rome in Africa is philanthropic, commercial and political.

It is not difficult to be objective about the situation in the Congo, for the record speaks for itself. What is surprising is that after so many years of Roman supremacy both in the Congo and in Belgium, a great struggle should finally ensue between Rome and Brussels.

Rome Has First Place

The Agreement of 1906 gave a choice place to the Roman Church. The document begins with these words:

"The Holy Apostolic See, anxious to promote the methodical spreading of Catholicism in the Congo, and the government of the Congo Free State, appreciating the eminent part of Catholic missionaries in their work of civilization in Central Africa, are agreed among themselves to sign a 50-year (fifty-year) Contract."

It is sufficient to read, even superficially, the provisions of the Agreement to realize what an important place, what a monopoly in fact, Leopold II gave to the Roman Church. It is stipulated:

"The Congo State will grant to the Catholic missions in the Congo the necessary lands for their religious works. The missions will receive free two hundred hectares, and more if necessary. The Governor-General will be notified of the appointment of each mission superior. In case of steady residence, the missionaries will receive from the government a salary to fit each particular case. The missionaries and state agents ought to live in perfect harmony. If difficulties have arisen, they will be pleasantly settled."

The Effects of Monopoly

The Roman missionaries won the Africans by the thousands. Their argument was simple but

worthy of primitive intelligence: "To be congenial to the Catholic missionary is to be congenial to the State which is in power. Therefore in accepting baptism we become friends of the Belgian government. To remain pagan is to place oneself in a situation which does not please the State. All the good jobs are reserved for Catholics; the bad ones are given to Protestants and unbelievers."

The result of such teaching was that the Roman Catholic Church in Africa grew rapidly.

I well remember the first time I heard the Congolese say, "The missionaries are the mouth of the State. They approve all that the State does and are paid by the State."

It is evident that the agents of the State always support the Roman missionaries, even when they commit abuses. One Catholic missionary shouted one day in a meeting, to the great disgrace of those present: "I am leaving the Congo; I am tired of evangelizing by means of fighting, kicking, and throwing into prison." He referred to the force which the State often put at the service of the missionaries to oblige the Africans to enter the Roman Church.

There are many other ways to force acceptance of the Roman religion: good public jobs for Catholics, big salaries for Catholics, little or no punishment for Catholics, hard and very tiring work for non-Catholics, and so on. Briefly, two classes were created in the Congo: the noblemen and the poor. Evidently the poor were those who would not accept Catholicism.

Discrimination was practiced without mercy. At Leopoldville, there was never room available in the hospital run by Roman Catholic sisters, room that is, for a sick Protestant or pagan. But if one brought a sick Catholic, a free bed was found immediately. Such examples can be infinitely multiplied. No one dared to protest since the State was pro-Catholic.

What Is the Belgian Congo?

The Belgian Congo is eighty-two times larger than Belgium,

but her population of thirteen million is small compared to Belgium's densely populated nine million. In this sparsely populated land the largest city is Leopoldville, the capital and home of three hundred thousand people. There are a few other large cities of one hundred thousand, but the land is for the most part populated by small communities.

Of recent years, however, there has been a vast movement toward the cities, to the places where the African can find an education and better himself. But the loss to the agricultural areas presents great problems. The soil is expected to feed these thousands of people, yet it has been renounced by them. The African's intense desire for an education is matched by Rome's jealousy for her prerogatives in the matter of learning. I do not fear to say that if the number of schools in the Congo were to be diminished, the populace would revolt immediately.

Many Catholics, Few Christians

While it is true that Rome claims the tremendous bulk of the people to be her converts, she does not conceal the fact that few are Christians. A few years ago Monseigneur Dellepiane, Apostolic Delegate in Leopoldville, the highest Roman ecclesiastical authority there, said: "It is the quantity which we must have. The quality does not matter now. It is necessary to enlist as many natives as possible, so that the Protestants will be unable to take any more. The heretics (Protestants) will have more difficulty in drawing to themselves a poor Christian than a pagan. Later we will work for depth."

This is the situation as it is. The masses are Roman, but of what value is this Catholicism, even in the eyes of the Catholics themselves? One of their missionaries remarked: "We have not yet one believer."

This reminds me of the words of the Abbot Mugnier, who had converted to Catholicism the great Belgian writer, J. K. Huysmans: "I have made him a Catholic; but I have not made him a Christian."

Belgian Priests Recruited

The marriage between Brussels and Rome has resulted in drawing many young Belgians into the priesthood. Among Roman Catholics it is considered an honor to have in one's family a priest. Thus every large family presented to the pope a son to become a missionary, even though the child had never manifested any inclination toward the priesthood.

Thus there are thousands upon thousands who are priests because they were forced into this vocation while they were very young. Once they have begun, they just continue their study and struggle for a greater Rome without reconsideration of the problem. This is a sad condition, and deeply unjust, but not necessarily peculiar to Belgium. It is true in any Roman Catholic community.

The following figures show with what liberality the Belgian Catholic families have presented their children for the greater glory of Rome. As of September 1, 1954, there were 7,277 Belgian Catholic missionaries in the world, 2,001 of whom were priests serving in the Congo. In addition there were 3,582 other Roman Catholic workers, Brothers, Sisters, educational priests, and laymen working for the Roman Church.

This is an enormous group for a little country like Belgium to send abroad to carry the power of Rome throughout the world.

The Protestant Churches

While Rome is using its financial powers and its political and civil force to establish its domination over the natives, the Protestant churches are also beginning a work to bring the truth to the peoples of Central Africa. They have only the power of the Word, the blessing of God and the love in their hearts to help them. They can count on no other material aid; yet true Christianity has rapidly and deeply penetrated the hearts and intellects of the Congolese.

The first Christian missionaries arrived at the mouth of the Congo in 1878 and, joined by

others, established a chain of mission stations as an effort to stop the southward spread of Islam. Since Protestant missionaries first arrived in 1878, the year 1953 marked the Diamond Jubilee, celebrated in Leopoldville with a gathering of twenty-five thousand persons, and in other principal cities throughout the Congo with a series of mass meetings. The celebration was sponsored by the Protestant Council of the Congo, the oldest Christian Council in Africa.

Over a period of seventy-five years, forty-four mission societies have begun work in the Congo, establishing two hun-

The Price of Liberty

Our most formidable fortress of defense in time of stress still remains the Constitution of the United States. But it is only as good as our understanding and defense of the purpose for which it was drafted. Eternal vigilance and personal responsibility are still the price of human liberty.

—James Mussati

dred seventy-one mission stations, each surrounded by village churches. Protestant mission statistics for 1954 list 1,800 missionaries active on the field, 500 ordained African pastors, 520 unordained African pastors, 19,500 African evangelists and monitors, 1,200 African medical workers, and 3,000 other Christian workers. There are 800,000 non-Catholic church members, 350,000 inquirers, and during the year 1954 there were over 45,000 baptisms. These are impressive figures for a country where it really costs one to take a stand for Christ.

Reaction Against Rome

After the end of World War II there began to be a feeling that the Roman religion was a burden on the Congo. A reaction was inevitable. It came. It is surprising that it did not come sooner, because the Colonial Charter of 1908 solemnly states: "The Governor-General looks after the conservation of the native population and

the improvement of their moral conditions and their material existence. He favors the expansion of individual liberty, the progressive abandonment of polygamy and the development of ownership. He protects and favors, without distinction of nationality or religion, all religious institutions and enterprises."

In 1945, the Colonial Minister Godding, of Protestant leanings, caused a law to be passed by the Belgian Parliament that the non-Catholic missions could also obtain all the same material advantages as the Roman Church. This nearly caused a revolution. A Roman bishop came by special plane to see the King at Brussels in order to prevent this "act of heresy." The King refused to interfere. It was said in the Congo: "To give money to Protestant missions is to pollute Belgian money."

In 1945, many Belgians demanded non-Catholic teaching for their children. Mr. Godding was appointed by Parliament to open three "athenees" (similar to high school) in the Congo. These schools were governmental: the religious courses there are free. And in 1954, the Belgian government refused to renew the Agreement of 1906 giving special rights to the Roman Church. Slowly but surely the Congo moves along toward liberty and throws off the mantle of Roman oppression which has weighed it down.

Protestant Cry of Alarm

Last year, in a letter addressed to the newspapers of Leopoldville, the General Secretary of the Protestant Council of the Congo enumerated irregularities existing between the Roman Catholic Missions and the Protestant Missions. It reads in part:

"Foreign missionaries are forbidden to speak on the radio to their native constituency except through the medium of a Belgian missionary or a native pastor. Foreign missionaries cannot be appointed officially as missionary inspectors, and must themselves pay all the expenses of inspection and travel. Discrimination in the distribution of the local schools is

given to the disposal of mission."

Nevertheless, the door to equality is open. The power of Rome in the Congo is wavering, but she will not give up without a struggle.

The introduction into the Congo of State-controlled education is now an accomplished fact. This action has been welcomed with open arms by the Africans, as it at last delivers them from the political power of Rome and allows them to be educated in the way they themselves may choose. It has had a warm reception, too, from the Protestant missionaries, as they may now give to the prime task of evangelism the many hours which previously had been devoted to the teaching of secular subjects.

The spirit in which these government schools are to be operated gives great satisfaction to the Protestants, since all religious teaching is confined to the churches, and Protestants, Roman Catholics and Jews may all appoint teachers to give this instruction. Thus no pupil need remain uninstructed in his particular religious belief.

It should be noted in passing, however, that never, in any of these schools, is religion of whatever persuasion to be criticized or attacked.

Rome's Attitude

What do the Roman Catholics think about all this? It goes without saying that their reaction has been both hostile and violent. Such a monopoly as that which they have enjoyed for so long will not be given up without a bitter struggle. Here are just two examples of the lengths to which the Roman bishops are prepared to go in an effort to maintain their privileged position:

One of them has published the following statement: "God will lay it to the charge of those parents who choose for their children a government school. Certain European countries have confided their primary education to the care of lay teachers and as a result have fallen into anarchy and disorder. We are biding our time to take special action in regard to these schools." Thus Rome

betrays her attitude toward the public schools wherever they are found.

Another bishop said: "We must propagate everywhere the idea that in a Roman Catholic country like eastern Ruanda, *the only official instruction must be Roman Catholic*. That is the situation which exists in many countries where there is no educational controversy. The representatives of the people who sit on the different councils and committees must be made aware of the heavy responsibility which is theirs to oppose the so-called 'official' education, for experience has proved that such instruction soon becomes agnostic."

The Scaffold

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong;
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

—JAMES RUSSELL LOWELL

It is clear that in the Congo anyone who is not pro-Catholic must travel a difficult and hazardous road. Neither Protestants nor the representatives of other religions will be tolerated gracefully while Rome still holds sway. Yet here is the monopoly which the Congolese hate, for it has denied them their freedom of choice. Rome, then, has become the enemy to peace in the Congo, and the Belgian government must introduce liberty by attacking with vigor and courage the octopus which is the Roman Catholic monopoly.

Equality for All

Three powers now face one another in the Congo: the Roman Catholic Church, the Protestant Missions and the Belgian government, which administers the land.

Each of these must be able to work freely to fulfill its particular task. It is precisely this for which the government is striving, for while it wishes to favor no one, yet at the same time it wants to help all, and to help them to an

equal extent. Thus it is slowly putting Protestant missions on an equal footing with the hitherto privileged Roman missions, giving the same educational subsidies, equal standing before the law, the same opportunity to acquire land, the same authority to sign diplomas of graduates of their schools. But all this is not easy. Already Catholics have launched the cry: "Belgian money must not be used to help the heretics..."

Is there a danger that the Belgian government will give way to this pressure? I do not believe there is any at all, and for this reason: the Congolese have begun to realize what is at stake and are demanding everywhere the creation of these Belgian national schools with liberty to practice their own religion.

One of them has written this significant comment: "You Catholic missionaries have tried to stir us up against the Belgian government but you have not succeeded. Furthermore, you never will succeed, for we know now who really cares for us and who seeks our good. In any case we do not wish to be, in your hands, an instrument of domination."

We have nothing to add to these severe, but just, words.

The present Government has agreed to a request which was made for many years before it was heeded, that Protestant missions be no longer classified officially as "foreign" (*étrangères*) while the Roman Catholic missions be called "national." Real equality of treatment was impossible while the two groups were so labeled.

Conclusion

Everywhere throughout the world the *political* Roman Catholic Church is under fire. It is so in Belgium; it is so in the Congo. Men's minds are beginning to understand that the first condition which will allow the world to return to Christ is *liberty*.

May God bless the efforts of those who have dared to attack this Roman Colossus. May He reward them with liberty, life and truth for having dared to seek these ideals for all.

OPEN FORUM

★ Views and opinions expressed in this department do not necessarily represent the viewpoint of this magazine.

Discordant Note

Dear Sir:

Recently I wrote to you concerning the article in the June issue of your magazine entitled, "Twilight of the Gods."

You suggested that I send my protest to my Senator, which I did. I do not know if I made myself clear in my letter, but the answer I received seems to evade the issue at stake. . . .

CHARLES E. HILLEGONDS

Lansing, Illinois

(Copy)

Dear Mr. Hillegonds:

I have received the enclosed letter from the Department of State concerning your objection to performances of "The Song of Bernadette" by the Catholic University Theatre Players in Latin America.

I hope this letter adequately answers the question that you have raised. . . .

PAUL H. DOUGLAS
by Frank W. McCulloch
Administrative Assistant

United States Senate
Washington, D. C.

(Copy)

Dear Senator Douglas:

Reference is made to your communication of October 6, 1958, concerning the objection of Mr. C. E. Hillegonds to performances of "The Song of Bernadette," by the Catholic University Theatre Players on the tour of Latin America under the auspices of the President's Special International Program.

"The Song of Bernadette" is one of four plays that were performed by this troupe on its recent tour. Other university theatre groups performing in Latin

America and elsewhere have chosen from a wide range of theatre literature, and have included world classics as well as American contemporary works. Emphasis is placed in all these programs on the versatility of the group and the breadth of theatrical training they receive in our academic institutions.

While the principal purpose of the tour was to demonstrate American excellence in the field of university theatre activities, it was also an occasion for creating friendly relations with other countries. "The Song of Bernadette" was regarded as particularly appropriate from this point of view for the group to present in Latin American countries, though it by no means served as the only example of our contribution to and interest in theatre arts.

Reports received by the Department of State from our Foreign Service posts where the troupe performed have indicated that the tour was a very successful venture in creating friendship for the United States in the important Latin American area. . . .

WILLIAM B. MACOMBER, JR.
Assistant Secretary

Department of State
Washington, D. C.

Bigotry in Action

Dear Editors: In March of this year you sent a sample copy of the *Christian Heritage* to my daughter. I read it and sent you subscriptions for five of my Roman Catholic neighbors.

Today I received two unsigned letters with no return address. And as I have no enemies otherwise, they must undoubtedly have come from one (without a doubt

the handwriting was from the same person on both) of those neighbors. Where they got the information that I may have been the guilty party for sending the magazine I cannot figure out.

The one envelope contained a note, "If you would get a blood clot on your brain it would be the best thing for you and me." The other had a small envelope inside, stuck to the inside with some dried up material. To get it out I had to tear the envelope up. After handling it I washed my hands because I could not know what it was. Do you have any idea what that could have been? I was afraid that it could have been something injurious. It was a dried up, white, paste-like material.

The name on the envelopes was written by the same hand and addressed to Tony, (my given name) on one envelope, and T. B., my initials, on the other. Could they have gotten my name from your office? And if they did, can you tell me what the name of the party is?

I sent both envelopes to the Police Department of Grand Rapids. Was that the right thing to have done? I have never dealt with Roman Catholics before, but I know that they can be very antagonistic toward Protestants, and perhaps they may cause me a lot of trouble, but it will be worth it, if it can cause one soul to be saved through faith in Christ Jesus.

T. B. VAN DEN HOEK
Grand Rapids, Michigan

Dear Mr. Van den Hoek: We were certainly sorry to read that your efforts to acquaint some of your Catholic neighbors with *Christian Heritage* caused such reaction, but we do praise God for your valiant courage and you may be sure He will honor your faith in this respect. While the magazine or the message of the Gospel in any form may be rejected by the one to whom we are witnessing, God honors His Word and we can trust Him to bring about that which He desires to accomplish. Our policy is one of strict confidence and we never reveal the names of donors, either of sample copies or subscriptions, even if they are asked for. There

is no way these people could have gotten your name from our office.

Thank you for this opportunity of service and we trust that you will not be discouraged in your efforts.

Sincerely,
THE EDITORS

Question of Standards

Dear Dr. Montañó:

There are so many fine things in the October number of your journal, such as the article on the origin of the cross, that it is quite disturbing to read the remarks on page 27 in regard to the use of wine and tobacco. The lowering of standards in order to gain converts is fraught with the greatest peril. Why stop with wine and tobacco? Lotteries are popularized in South America and are used by the Roman Church and even dedicated to the "saints." Why deprive Protestant converts of this popular vice?

The degradation that is so apparent in the "neglected continent" is the result of a religion that "saves" people in their sins, their vices, their depravity. A religion worthy of the name cleans people up, inside and outside. Their bodies, the temples for the indwelling of the Holy Spirit, are not defiled by enslaving habits; their minds are not degraded by unclean reading or questionable pictures. They are new creatures in Christ Jesus.

The so-called "righteousness by faith" and "salvation by grace" that fails to cleanse people is not "faith" but "presumption." When Jesus comes into the life, alcohol and tobacco and the chewing of the betel-nut and gambling go out. A Protestantism that would sweep the multitudes of South America into the church, with a dispensation of "grace" to continue their present practices, would be as bad as the Roman religion, or worse. In our churches of North America we witness the results of lowered standards in a Protestantism that has largely lost its power to transform lives and hold back the ever-deepening tide of evil...

The God-given instruction for right habits of living is not

"phariseism," nor is it a "narrowly puritanical conception of morals," nor is it a form of "justification by works," as Dr. Williamson would have us believe, but is the result of reading aright the word of the Lord. When men are transformed by the saving power of the Gospel, the transformation is seen in their habits of living. The body as well as the spirit of man is Christianized. Moreover, the habits of temperate living contribute to that clearness of mind which is so necessary in making right choices in the formation of a true Christian character. . . .

V. J. JOHNS
Loma Linda, California

Question of Numbers

Dear Dr. Montañó:

The enclosed copy of a telegram will tell its own story . . .

J. B. ROWELL
Victoria, B. C.

POPE JOHN TWENTY-THIRD
VATICAN CITY

SURELY AN ERROR HAS BEEN MADE STOP YOUR OWN CHURCH AUTHORITIES OFFICIALLY LIST POPE JOHN TWENTY-THIRD AS THE TWO HUNDRED AND SEVENTH POPE CROWNED MAY SEVENTEENTH FOURTEEN TEN A.D. WHO WAS FORMALLY AND SOLEMNLY DEPOSED BY YOUR COUNCIL OF CONSTANCE AT ITS TWELFTH SESSION. SHOULD NOT POPE JOHN TWENTY-FOURTH BE THE PRESENT TITLE? AIRMAIL LETTER GIVING FULLER AUTHORITY EXPLANATION FOLLOWING.

DR. J. B. ROWELL
for THE CANADIAN
PROTESTANT LEAGUE
HEADQUARTERS,
BRANTFORD, ONTARIO

Different View

Dear Sir:

Under Open Forum of the current [October] issue of CHRISTIAN HERITAGE, I read the letter sent in by one of your readers from Rockford in which he states that the recent referendum in this city to build several new grade

schools and high schools was defeated and that he lays the defeat largely to the newspapers and the Catholic vote in this city.

He gave only one side of the picture regarding this matter. Rockford is a city of fine schools and churches and excellent newspapers which give us fair coverage on any subject. True, one of the heads of the newspapers is a Catholic, but the thing that defeated the referendum was the fact that the citizens here (myself included) have had all they can take of taxes.

Recent schools built here were built with no thought of economy in mind. When the citizens of Rockford woke up to the fact, and the School Board here tried to push through this recent referendum, with again no thought of economy in mind, we rebelled by using our best weapon, the ballot box. Later it was voted to build a portion of these schools, but they have found it necessary to trim expenses in so doing.

Many things can be laid at the door of the Roman Catholic hierarchy, as you well know, but to be fair I must say this is not one of them.

ROXANA PACKER
Rockford, Illinois

Mariology

(Continued from page 23)

DISILLUSIONED NUNS

The largest group consists of those who are disillusioned with convent life, depressed by the spite, petty politics, and lack of charity within convent walls. But they have lost none of their faith in the Roman Catholic Church, believing it their duty to stay on and endure. They are totally unaware that their lives are being worse than wasted—used in fact, as a commodity to keep unscrupulous men in power. These sad, empty-hearted, betrayed souls sincerely believe they are serving God.

Next comes the group who are not only disillusioned with the convent but wish to leave it. They do not, however, contemplate leaving the church nor do they attach any blame to convent

life, believing themselves simply to have misjudged their "vocation." What are their chances of getting out? If they come from influential families sufficiently broad-minded to support their plea for release and to welcome them back with understanding, their chances are good. While leaving the convent is not a common event, no few individuals have done so, and have lived a normal life within the Roman Catholic fold afterward.

If, however, the nun comes from the superstitious and fanatical type of Catholic family which supplies most of the church's vocations, she may find her family itself opposing her release, and her superiors, mindful of the impending loss of a trained drudge,

will not be slow to take advantage of this. She will find her Mother Superior and her Confessor both pleading the dangers of a vocation relinquished.

Under these circumstances the nun gives up hope of getting out. What else can she do? She has no money, no clothes except her convent garb, no means of communicating with the outside world since her mail is censored, nowhere to go if she did get out. When Catholics say that any nun can leave the convent at any time she wishes, they are simply talking nonsense. Many a nun who would love to get out is spending her life within convent walls because she has no alternative and is making the best of it.

THE HIGH WALL

The nun in the last group is the one who has the least chance of all to find her freedom. She is almost hopelessly incarcerated. These are the alert, intelligent women who have seen through the whole scheme and have been injudicious enough to say so. They want not only to get out of the convent but to get out of the Roman Church. Their families seldom support their stand, but if they seem likely to, communication between the family and the recalcitrant is shut off. At first the usual pleas and admonitions are used on them, but if these fail to impress, a Roman Catholic doctor or psychiatrist obligingly examines them and they disappear forever into a Catholic mental institution.

The only way this type of individual ever frees herself from the convent is by shrewdness and diplomacy, by withholding all criticism of church or convent and concentrating on concern over her vocation. If sufficiently convincing she may sometimes be able to secure her release. Once outside, these are among the most valiant fighters against Roman tyranny.

The convent has its full quota of hard, malicious characters who take out their frustrations on the gentler and more sweet-tempered of their associates. If these women have ability they quite often become Superiors, as

they are usually endowed with a capacity for driving others.

PUPPET FIGURE

Presiding over the two functions of Roman Catholic womanhood, the child-bearing program and the unpaid labor pool, stands the puppet figure of the Blessed Virgin, at once the instigator and the patroness.

Compared with her services in insuring the cushioned privilege and power of the hierarchy by subjugating the Roman Catholic woman, the enormous wealth brought to Rome's exchequer by the financial exploitations of Mariology is merely incidental. Yet it is worth a passing glance.

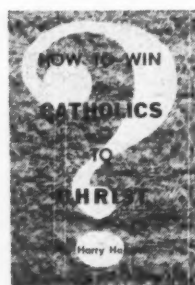
From the sale of "holy" pictures, leaflets, scapulars, candles burned before her altars, fees for masses turned in by members of the Children of Mary, Young Ladies' Sodality, Catholic Daughters of America, and so on, to the staggering intake at commercialized shrines such as St. Anne de Beaupre, our Lady of Guadalupe, and others, a steady stream of gold flows into hierarchical coffers. One might almost paraphrase the Roman title, "Mother of God," to "Minter of Gold."

But all this is as nothing beside the Blessed Virgin's vital and indispensable function in maintaining the status quo. Without the inspiration of the Blessed Virgin, the Roman Catholic woman could not be kept at her business of child-bearing and drudging. Without the subjugation of the Catholic woman, without her submissive acceptance of the yoke of the Mary caricatured by the Roman Church, the all-powerful, self-indulgent, ambitious men who constitute the Roman hierarchy would not be able to use their power as a weapon against human liberties and human rights.

Without doubt, the devotion to the Blessed Virgin constantly impressed upon the Roman Catholic population by its clergy is inspired not by piety, but by expediency. For with the clergy, devotion to Mary is not merely a matter of dollars and cents, but of survival. Their sinecure depends on it. That is the secret purpose of Mariology.

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